

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. 3.

TORONTO, AUGUST 28th, 1924.

No. 16

The Jarvis Street Pulpit

BAPTISM AND THE LORD'S SUPPER.

An Address by the Pastor before Communion.

Preached in Jarvis Street Church, Toronto, Sunday Evening, July 27th, 1924.
(Stenographically Reported).

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2: 36.

THUS the Apostle Peter, in that first great sermon, summed up the measure of the Church's obligation to bear witness to the Lordship of Jesus Christ. "He gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That is the only basis of any true church union. You Methodists, and Presbyterians, and Congregationalists, can discuss the matter of union till the crack of doom; but you will not get union, in the Scriptural sense, by any sort of legislative processes. The only true union consists in union with Christ, and a recognition of His absolute Lordship over the Church. And that is the Church's business,—to bear witness to the Lordship of Christ; to the fact that the crucified Saviour is now exalted; that He is the Head of the Church—not a bishop, nor a general assembly, nor a general conference: Jesus Christ Himself is the Head of the Church. He never has authorized, and never will authorize, any man or body of men, to change that which He has decreed. We have the constitution of the Christian Church in God's Book; and we shall be united on a Scriptural basis when we get back to God's Word, and do as we are told—that is all. There is nothing simpler than that; and the great need of the hour is to get back to that first principle—a recognition of the Lordship of Christ. I shall take several things for granted this evening; and bring to you a very brief message on a subject on which I have spoken before many times—on the relation of the two ordinances which God has given.

I shall assume, first of all, that we recognize the fact that salvation comes by the regenerating grace of God, communicated by the Spirit of God, manifested by faith in Christ. That is salvation—trusting in Christ as the sinner's only Saviour. There is no salvation in ordinances, whether of baptism or of the Lord's Supper, or any other ordinance. Salvation is conditioned, on the

human side, upon a committal of the soul, in humble penitence and faith, to Jesus Christ. He blots out the past; forgives our sins; gives us a new life from Himself; makes us members of His family; and we are His forever. But being His, certain obligations rest upon us.

In apostolic times, every believer was baptized. I make no apology to you Methodists, and Presbyterians, and Anglicans, and all the rest of you, for telling you frankly that, in the practice of baptism, you are all wrong, and absolutely wrong; there is not a shadow of a ghost of a foundation for what you practise. It is better to say it that way—to say it very politely but very firmly—than to take half an hour to say it. Baptism is the immersion of the believer in water: it is a type and symbol of the burial and resurrection of Christ; and the Head of the Church never did authorize anybody to change that ordinance. And if you come back to the simplicity of Scriptural teaching, and do as the Bible tells you, you will be buried with Christ by baptism, and raised again in the likeness of His resurrection.

The ordinance of the Lord's Supper is not a sacrament—that is to say, it is not a grace-conferring ordinance. You know how men have complicated the simple way of life as laid down in this Book. Our Roman Catholic friends teach the doctrine of original sin; they teach the doctrine of the Atonement—salvation through the blood: the Roman Catholic Church teaches that the Bible is the Word of God; and that salvation is to be derived from Him. But it stands between the poor sinner and the Source of salvation; and says that he can have salvation only through the church. It is essentially a sacramentarian system: it is salvation by sacraments,—by baptism, by the Eucharist. All these things are represented as grace-conferring ordinances, for which there is not a tittle of support in the Word of God. Salvation is in Christ; and you may come to Him directly. You do not need to come through any church, or any priest, or any pope: you can bow before Him yourself and ask for salvation; and He gives it to you right from His wounded hand. You must eliminate the middleman, so far as salvation is concerned, and go to Headquarters, and get it from the Lord Himself. The ordinance of the Lord's Supper is nothing more than a memorial feast, designed to keep in memory the debt we owe to Him:—the bread, the symbol of His broken body; and wine, the symbol of His outpoured blood. This we are to do in remembrance of Him; and by so doing, we are to proclaim the Lord's death "till he come".

Thus, in these two simple ordinances, God has gathered up every essential doctrine of the gospel—the death of Christ, the atonement of Christ, regeneration through the Spirit, identification with Christ in His burial, in His resurrection, in His new life, by the power of the Spirit. We are to derive our life from Christ. We pass through the grave with Him; and the new life which is given by Him is to be sustained by Him. Hence while life is given but once, baptism is observed but once; but since life is sustained by a continual abiding in Christ, so the ordinance of the Lord's Supper is to be frequently observed, and by our observance to bear witness to the world that we have a final gospel. We need no improvement upon it. Our whole trust is in the death of Christ "till he come".

What then is the relation of those two ordinances? There are some people here this evening who would say, "I will tell you, sir, why I have not been baptized; why I have not united with a Baptist church. I do not believe in your practice of restricted communion." Well, that is not a fundamental principle. Baptists are not Baptists because they have a special liking for immersion. The cardinal principle for which Baptists stand is the principle of this text: we are here to bear witness to the absolute Lordship of Jesus

Christ; and to utter our protest against any man or any church that dares to change what the great Head of the Church has decreed. Why do we practise immersion? Because it is in the Book. Why do we object to infant sprinkling or infant baptism of any form? Because everywhere the Scripture insists that faith in the Lord Jesus is a prerequisite to baptism; and because there is no warrant in the Word of God for baptizing unconscious infants.

I may pause just a moment to point out to you the danger of departing from the divine pattern. Please do not be offended at what I say—not for my sake, but for your sake. It won't hurt me whether you are offended or not. It is a most dangerous thing to allow the truth to offend you; because the truth will remain, whether you like it or not. Why do we object to infant baptism? Because, I say, it is contrary to Scripture; it is not according to the divine pattern. Somebody says, "Is it not a beautiful ordinance? It is a beautiful thing to bring the children to Christ." Yes; bring them to Christ by all means; but do not bring them to the font: there is no warrant for that. When the professed Church of Christ put baptism out of its proper place; and began to attribute to it some saving efficacy, naturally, they began to baptize the babes. If I believed baptism to be essential to salvation, and that people are saved by baptism, I should want to baptize all Toronto—Roman Catholics included. Some of you learned the Anglican Catechism: "What is thy name?" And following the answer (I quote from memory only) the further question: "Who gave thee that name?" To which it is replied, "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." But nobody was ever made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven by baptism. We become a member of the Church, a child of God, and an inheritor of the kingdom of Heaven, by a new birth from above, or not at all. "Ye must be born again", whether you are baptized or not. Now, depart from the pattern by a hair's-breadth, and what follows? All the corruption that has crept into the church. If you could do away with infant baptism, in a generation there would be just two churches—the Roman Catholic Church, and a body of believers who stand by the Book. I do not know what they would be called. Call them Baptists, or whatever you like. Infant baptism is the mother of nearly all the evils that have cursed the Christian Church. It has put the name of Christian upon unnumbered millions who are not Christian. We need to get back to the teaching of the Book, and do what God says.

Read your Book, and you will find the symbolism of the ordinance requires that baptism should precede the Lord's Supper. We are born from the grave of Christ. You cannot eat and drink until you are raised in newness of life. You do not want the spiritual food until you have the spiritual life of which it is the nourishment. These ordinances were always observed in that order in New Testament times. You cannot find one single instance in the whole New Testament where anybody did ever observe the ordinance of the Supper until they had been baptized—not one. I do not know of any body of evangelical believers who do not recognize that fact, even the Roman Catholics. (Of course, they are not evangelicals.) The Roman Catholics put baptism before the Lord's Supper; they make it a saving ordinance. The Episcopalians, without exception, in their teaching—whatever may be the exceptions in their occasional practice—put baptism before the Lord's Supper. So does the Methodist Church, and the Presbyterian Church, and the Congregational Church. (The Quakers and Salvation Army do not observe the ordinance at all). But the bodies I have mentioned always put baptism before the Lord's Supper. Why do we practice restricted communion? Why do we say, You ought to be baptized before you come to the Lord's table? Because we think the baptized believer is better than somebody else? No, not at all. It is because, if I to-night, in behalf of this church, were to stand here and invite all unbaptized men and women to come to the Lord's table, I should be doing one of two things: I should be either taking a position which no body of evangelical believers on earth will take, that I know of; or otherwise

I should be certifying to the validity of a baptism in which we profess not to believe. Therefore, the point of departure is not the Communion service at all: it is baptism.

Some years ago I was speaking one Sunday morning on the point of remembering the Lord's death. There was one dear brother, who said to me—he regularly attended the church—he said: "I expect to be absent next Sunday night." "Why," I said, "where are you going?" "Well," he said, "they are having Communion service in a church near by. I was much impressed by what you said this morning; and I think I ought to observe the Lord's death;—I ought to observe this ordinance. I think I shall carry out the teaching I heard this morning; and I shall go to Communion service." I said: "You have been attending here for a good while, why don't you stay here?" He said: "I am not baptized; and you do not invite people who are not baptized to come." I said: "Come now, why do you want to observe that ordinance?" "Because," he said, "it is the Lord's command." "Then," I said, "why do you not want to obey His command to be baptized? What right have you to choose between the two, and say, 'I will obey the command to come to the table; but I will not obey the command to be baptized?'" "Well," he said, "I never saw it that way." I said: "As a matter of fact, you are quite willing to come to the table, because it is a thing that is agreeable to your desire; but it requires something to go down into the waters of baptism with your Lord, and come up again in newness of life." "Well," he said, "what do you suggest?" I said: "Do as you are told. 'Why call ye me, Lord, Lord, and do not the things which I say?'" "What do you mean?" "I mean exactly what the Book says: 'Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.' Be baptized: obey the Lord in that respect; and then obey Him by coming to the table. Do both. Why do only one?" "All right," he said, "I will." And I baptized him that week. Thus by the proper emphasis upon both ordinances, in their proper order, that man was led to see that it was his duty to make Jesus Christ Lord, and to obey Him in everything.

Please understand that is the position we take in this church. We do not say that there is any merit in baptism, except that it is an act of obedience to Christ; it is an act upon which He especially smiles. It is a plain command; and everybody who obeys the commands of Christ will get a reward for doing so:—"the answer of a good conscience toward God".

I bring you this simple word. It is not a sermon. I do not know what it is, except that it is plain, I hope. But just to make it clear to you: We are, first of all, saved by His grace. Then we say, "Lord, what wilt thou have me to do?" We open the Book, and we find the Book says, "Be baptized"; and we go down into the water with Him, and up again into newness of life. Then we ask, What next? "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come." That is our simple testimony. It does not mean that Baptists imagine that they are better than anybody else; but if we failed to take that position, we should fail to insist upon the Lordship of Christ. And, my friend, there never was a time when it was more necessary to insist upon that principle. Let Jesus be crowned the Lord of all, as the Incarnate God, and the question of our attitude toward the Scriptures would be settled. No man who crowns Jesus the Lord of all can have any doubt as to the divine inspiration, infallibility, and absolute authority of the Bible as the Word of God. When you set up some scholar, some council, some conference, some assembly, which will dare to arrogate to itself the right to change that which God has written, you pave the way for the departures from the faith which has brought the church to its present deplorable condition. If we are to have the ministry of the Spirit in our own lives; if ye are to have the ministry of the Spirit in the work of the church; if Jesus Christ is to be Lord in other lives than ours, then it is at once our privilege and our duty to bear witness to that great fact by saying, "We judge nobody; we judge only ourselves; and we insist for ourselves that we must do what God commands." That is our position. The regular evening sermon, the last in the course of six, I shall preach in the open air following the Communion to be held immediately at the close of this service.* May He bless us for His Name's sake! Let us pray.

*Published in The Gospel Witness of August 7th, Vol. 3, No. 13.

The Doom of the Papacy Foretold in Word of God

Rev. Dr. J. Frank Norris Makes Powerful Exposure of Romanism to
Audience of 4,000 in Massey Hall, Toronto—Roman
Catholics Converted.

Romanism is a political menace and an unscriptural religious superstition, and the doom of the papacy is plainly foretold in the infallible Word of God.

These are the firm convictions of Rev. J. Frank Norris, Baptist minister, of Fort Worth, Texas, who, in a series of addresses in Toronto, has made the most powerful and convincing exposure of Romanism that has been heard in this city for a long time. Dr. Norris has been fittingly described as "the Texas Tornado," for while he is sane, logical and Scriptural in his utterances, he is so emphatic and convincing that he stirs his hearers to a point where they feel as if they ought to be real Soldiers of the Cross and join in a great Christian crusade against everything that is evil, superstitious, idolatrous and unpatriotic.

His church and manse have been burned, and his life has been threatened by lawless and Romanist elements in Texas, but he is triumphant over all, and gives all the glory to God for the success he has had and the service he has been in proclaiming the gospel and advancing the Protestant cause. He is now pastor of a congregation of seven thousand people, has the largest Sunday School in the world, and is editor of "The Searchlight," a powerful and widely circulated Protestant weekly paper. All of which shows that while weaklings and compromisers fail and talk to empty pews, a faithful messenger of "the whole counsel of God" and valiant exponent of Protestant truth can depend upon the support of good people while he accomplishes great things.

Series of Protestant Sermons.

"The Menace of Roman Catholicism" was the theme of a series of addresses by Dr. Norris in Jarvis Street Baptist Church, where he is preaching every afternoon and evening during the month of August. Following were his subjects for the week, beginning Aug. 11th: "Papal Infallibility versus the Bible"; "The Confessional of the Priesthood versus Our High Priest"; "Romanism and Modernism versus Fundamentalism"; "The Seven Sacraments of Romanism versus the New Testament"; "The Saint Worship of Romanism versus the Bible."

The climax to the series was on Sunday night, when he addressed an audience of over 4,000 people in Massey Hall, hundreds more being unable to gain admittance, when his subject was, "The Doom of the Papacy, as Foretold in the Word of God."

The Massey Hall Meeting.

It is recorded in Holy Writ that when the sons of God went up to worship that "Satan came also among them." There were three Romanist hecklers at Massey Hall. They probably hoped to disturb the meeting or provoke the speaker into saying something in haste. Dr. Norris confesses that he is "a timid person," but he squashed the would-be disturbers in short order, and the vast audience applauded him.

Dr. Norris read the ninth chapter of Hebrews, on Christ as the perfect sacrifice "once offered for all," and the seventeenth chapter of the "Revelation of Jesus Christ," which God gave unto His servant John, depicting the woman arrayed in purple and scarlet, "and upon whose forehead was the name written, Mystery; Babylon the great, the mother of harlots and abominations of the earth"—"drunken with the blood of the martyrs of Jesus." His text was from the eleventh chapter of Revelation, relating to "The two witnesses" killed by the "beast that ascendeth out of the bottomless pit."

A Right to Protest.

Dr. Norris made it plain that he was devoting his attention to the papal system and not individual Romanists, and contended that as a "watchman

upon the walls of Zion," he had a right to warn the people and to protest against Romanism. If the Presbyterian, Baptist, or any other Protestant Church set up an ecclesiastical autocracy claiming to be supreme over all nations and people, and infallible and unalterable, he would protest against the blasphemous presumption just as readily as he denounced the aspirations of the papal system. The Roman Pontiff made these and many other outrageous claims, to which no Protestant or self-respecting man or woman could consent.

"Pope of All Nations."

Dr. Norris quoted from a book by Father P. Ryan, a well-known Roman priest in the United States, page 96, in part, as follows:

"The temporal power of the Pope is, in the present order of things, required for the good and free government of the church. The Pope is the teacher and director of the whole Catholic world. Catholics then have a perfect right of free access to him, but this could be interfered with if he were not a SOVEREIGN, AN INDEPENDENT RULER. * * * THE POPE IS THE POPE OF ALL NATIONS."

He quoted from Cardinal Gibbons' book, "The Faith of Our Fathers," to the same effect: "The Holy Father must be either a sovereign or a subject. There is no medium. * * * The vicar of the Prince of Peace should possess one spot of territory which would be held inviolable, so that all nations and peoples could at all times, in war as well as in peace, freely correspond with him." He quoted Cardinal Gibbons again, one of the greatest Romanist authorities, page 123, on papal infallibility:

"The Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith and morals." Dr. Norris also read extracts from the same eminent Roman authority to show that the Roman Church claims to be unalterable—always and everywhere the same.

Supreme, Infallible, Unalterable.

The Roman system, Dr. Norris pointed out, claims to be supreme, infallible and unalterable! The only difference between Romanism to-day and Romanism in the dark ages is that she does not now, on this continent at least, possess the civil power to enforce her persecuting decrees.

From the seventeenth chapter of Cardinal Gibbons' book he quoted extensively to show that Rome teaches that the Pope has the right to "STAMP OUT HERETICS"—PROTESTANTS.

Monopoly of Salvation.

The Pontiff claims to be the teacher and director of the whole world—"the Pope of all nations." The Lateran Council of the Roman Church decided and decreed that "the civil power is judged by the spiritual"—i.e., ecclesiastical, and "the spiritual," or papal power, is not subject to the civil power, and can only be judged by God. "Whoever resists the decree of the Pope resists the power of God," declares the Lateran Council decree, which is infallible and unalterable to all devout Romanists, and which continues as follows:

"ALL HUMAN BEINGS ARE UNDER THE ROMAN PONTIFF AS AN INDISPENSABLE CONDITION OF THEIR SALVATION."

Rome not only pretends to be infallible, supreme and unalterable, but denies salvation to all who refuse to unite with the superstitious system.

"Priest Equal to Christ."

Quoting again from Cardinal Gibbons' book, "The Faith of Our Fathers," chapter 29, page 387, Dr. Norris read the following "infallible" teaching on the sublime dignity of the priesthood:

"The exalted dignity of the priest is derived, not from the personal merits for which he may be conspicuous, but from the sublime functions which he is charged to perform. To the carnal eye the priest looks like other men, but to the eye of faith he (the priest) is exalted above the angels."

At page 389, Cardinal Gibbons, not satisfied with placing the priest above the angels, blasphemously places him on an equality with Christ:

"I CAN SAY OF EVERY PRIEST WHAT SIMEON SAID OF OUR LORD, 'THIS MAN IS SET FOR THE FALL AND THE RESURRECTION OF MANY IN ISRAEL.'"

The Confessional Box.

Dr. Norris went on to discuss the Roman confessional box, which he denounced as one of the vilest devices of the papal system. He attributed to the confessional domestic troubles, national disturbances and wars between nations. State secrets have been extracted by priests from penitents in the confessional box. By means of the confessional the priest gets between husband and wife. He injects evil thoughts and extracts secrets from innocent but sincere Romanists who are deluded enough to confess to him. He extracts from the purest girls secrets that she would not whisper even to her mother. If the peril of Romanism was fully known the world would rise and abolish the system from the earth, declared Dr. Norris. Rome teaches that Protestants are not married, and that their children are illegitimate. Have I not a right to protest against such an abomination?" he asked.

Rome is a foreign political system, and ought to pay taxes on her property. He thought it quite proper to exempt churches from taxation, but would tax any church that owes allegiance to a foreign power. A Presbyterian or Baptist church would be taxed in Spain. Why not tax the Roman Church in this country?

Dr. Norris mentioned Roosevelt's visit to Europe a few years ago. The ex-President of the United States intended to visit the Methodist College in Rome, and also call at the Vatican. The Pope let it be known that if Roosevelt called on the Methodists he could not call on the Pontiff. When he heard about it, Roosevelt decided to scratch the name of the Pope off his visiting list. This was one of the many incidents mentioned to show the intolerant spirit of the papal system. The Roman Church is still deminated by the spirit of the dark ages and the days of the Inquisition.

Pope, Kaiser and the War.

"The great war was instigated by the Pope and the Kaiser, who were intimate friends," said Dr. Norris. "The Roman hierarchy everywhere were in sympathy with Germany. Subjects of the Pope in Ireland helped the Germans to sink your boys and our boys off the Irish coast."

"Why was the United States so late entering the war?" he was asked by a heckler. "Because of Roman Catholic influence," he answered. "The United States would have been at Britain's side two years earlier if it had not been for papal propaganda and papal influence exerted by prelates and priests in United States politics."

"Petting the Rattlesnake."

Some people may think it proper to pet a rattlesnake, but Dr. Norris said he knew enough about them to apply a different treatment. "Has Rome changed? No." A hundred thousand Protestant Huguenots were slain because they believed the Bible. Rome claims to be the same to-day. She never changes. The crimson river of blood would still flow if Rome had the power. "Only for the Union Jack we would not dare to meet here to-night," he said. "Every Protestant church would be burned and every Protestant preacher would be slain if Rome had the power to carry out the doctrines she still teaches."

Roman Catholics Converted.

Dr. Norris appealed to all to take the infallible Word of God as their guide rather than the blasphemous traditions of fallible men. The time has come for all who believe the Word to come to the side of truth and freedom. The beast and the false prophet will be cast into the bottomless pit. "I have an unshaken faith in the God of David, of Joshua, of Daniel, in the God of Luther, of John Wycliffe, of John Calvin, of John Knox, of John the Baptist, and all the other Johns, and that Christ will come again and destroy all evil with the brightness of His coming. Look to Him for salvation, not to any false tradition of men."

In response to a fervent evangelistic appeal forty or fifty people confessed their faith in Christ for the first time and went "up the trail" towards the platform, among them two Roman Catholics—a man and a woman—and a young lady who has an uncle in the Roman priesthood. This smashes the foolish notion that you must be gentle, compromising and pussyfooting in order to make converts from the Roman fold to the Protestant faith.

NOTE—The foregoing report of Dr. Norris' great sermon appeared in "The Sentinel," Toronto, on August 26th.

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

REVIVAL BY RESISTANCE.

Many people express a desire for a religious revival, when what they really want is only ecclesiastical prosperity. When an institution languishes, those who are charged with the responsibility of conducting it naturally desire a revival; just as merchants and manufacturers desire a revival of trade; and, learning from the work of the market-place, many assume that the first prerequisite to a religious revival is peace and harmony. We remember a manufacturer saying, that it was a cardinal principle of business to keep peace at all costs within the business establishment, and hand on the surcharge to the public.

Our good friend, *The Canadian Baptist*, has had a series of little editoriales, expressing the view that everybody is longing for a revival; and telling us also that in order to have a revival, we must cease from all contention and be at peace. But a genuinely spiritual revival, which is a manifestation of the operation of the Holy Spirit, is something vastly more than institutional prosperity. We remember hearing Dr. Campbell Morgan tell a story of two ministers meeting during the Welsh revival, when one inquired of the other whether the revival had reached his village. To which he replied with enthusiasm in the affirmative. Thereupon the other inquired whether he had had any additions to his church, to which the first brother replied, "No additions, as yet; but, thank God! some subtractions."

What is a religious revival in the New Testament sense? In what does it consist? Surely it will be admitted at once that it is the work of the Spirit of God, and cannot be effected merely by human effort. What, then, is the ministry of the Spirit of God? What is His work in the world? Are we not taught that He "strives" with men? Is it not promised that He will "reprove" or "convict" the world? "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." When the Spirit came at Pentecost there was harmony in the church; they were all of one accord and of one mind; they were one in their belief of the Word of God, and in their dependence upon the divine promise. The basis of their unity was an unwavering conviction of the truth of God's Word, and a determination to keep on praying until it was fulfilled.

But following that first great day of blessing, how did the revival continue? By stirring up the whole city of Jerusalem; and calling down upon the heads of the preachers the wrath of the religious leaders of the times.

We agree with our contemporary, that there should be harmony among the people of God. But if the New Testament teaches anything, it teaches that it is our duty to contend against all errors of doctrine and of practice. Our great offence which has put us out of harmony with certain interests is that we protested against a Baptist institution like McMaster University honouring a man who scoffs at every fundamental of the faith, and repudiates the idea that God answers prayer. We have no hope that a revival of a Biblical sort could ever come by being in "harmony" with Dr. W. H. P. Faunce. The truth is, that in order to have a revival the individual and the church must be at peace with God, and at war with the world, the flesh, and the Devil.

LAST SUNDAY'S SERVICES.

Last Sunday was a hot day. We have not had very many such days this summer; but Sunday was the kind of day when the Devil finds it easy to get people to excuse themselves from going to church. Notwithstanding, the church was packed Sunday morning. The presence of the Lord was felt by all; and the Spirit of God set fire to the natural enthusiasm kindled by the great attendance at the morning School.

It was a service never to be forgotten. Dr. Norris preached with great power; and when the invitation was given a great number came forward. The spontaneity with which the personal workers went about their task was most inspiring. A visiting minister, whose responsive countenance during the sermon would have been a benediction to any preacher, quietly went about among the people upstairs and down, and in this way encouraged ten or twelve anxious ones to come forward. He was a minister of experience; he was a minister on vacation, apparently,—a man of God of the type we remember seeing years ago, a father in Israel, whose love for his Lord and for the souls of men could not be disguised whatever clothes he might wear. What a glorious service of fellowship Sunday morning was! How all hearts rejoiced in everyone who manifestly loved the Lord! And how thrilling it was to see the crowd of enquirers, having assembled at the front of the church in several seats, move out together into the enquiry-room! Another visiting pastor who was with us has since remarked that the sight of so many seeking the Lord had brought to him an unspeakable joy, and, at the same time, a great hunger to see the same thing take place in all our churches.

What of the enquiry-room? How we wish we could have introduced some people we know to that scene!—the large room filled with enquirers and workers forgetful of the hour; like the Master at Sychar letting the lunch-hour pass without concern. The Editor reached home a few minutes before three o'clock,—five and a half hours in the heavenly places!

Sunday Evening.

We confess to have felt a little concern as to Sunday evening's service; the day was so hot, the out-of-doors so enjoyable, an evangelistic service in Massey Hall in August so unusual, we could not help wondering whether the weakness of the flesh would overcome the willingness of the spirit. But the people began to come to the Hall more than an hour before the time of the service, and by seven o'clock every seat in the great auditorium was taken, with large numbers standing. The doors were closed and many were once again turned away.

There was a great spirit in the service—"a great spirit"?—rather the Holy Spirit was in the service. He was the Atmosphere of the place. Dr. Norris preached on, "Where Does the Soul Go at Death?" The sermon was very simple, and as mighty as it was simple. Dr. Norris took the position that there is only one Book that is competent to teach us concerning the future. He therefore contented himself with pouring out passages of Scripture clearly showing that at death the redeemed soul passes into the presence of the Lord, and the impenitent soul into a condition of punishment. It was a great service. As the Word of the Lord was simply quoted, one could feel the impression as of the falling of a mighty hammer breaking the rock in pieces. Large numbers came forward and entered the enquiry-room. We are not counting cards signed. Some months hence we shall have a better idea of how many have been touched; for there are hundreds with whom we are dealing, large numbers of whom have undoubtedly been soundly converted, while many others will come forward for baptism.

While the Massey Hall service was still in progress a company of workers left to begin the service on the church grounds. The Pastor reached the church at 9.30, and a little later preached in the open air. In response to the invitation several raised their hands, confessing their acceptance of Christ.

A GREAT BIBLE CLASS.

Last Sunday was, in many respects, the greatest day we have ever had in Jarvis St. The motto selected at our New Year's Meeting this year was, "Thou shalt see greater things than these". This promise is being abundantly fulfilled. Sunday morning, as we drove down Jarvis St., we confess to feeling something like a lump in the throat and a mist in the eyes, as we saw the

people streaming down toward the church, going to Bible School. Arriving at the church we found both vestibules crowded as a dozen secretaries recorded the names of those coming to the Bible Class. Four hundred and sixty-eight were present for the teaching of the lesson, and before the lesson was finished, many more than five hundred. This, we believe, is but the beginning of the great adult class movement in Jarvis St.

The total attendance at the Bible School as recorded by the Secretary, which, of course, did not include the large number who came into the auditorium after the enrolment was completed, was eight hundred and twenty-six. If this is possible on one of the hottest days we have had this summer, and in the middle of August, with large numbers of our own people still out-of-town, what may we not do in the cooler and more favourable season! Numbers, however, are not everything. Other things being equal, of course, the larger the number attending, the larger the opportunity. We have heard of a certain great Bible Class numbering many thousands, where turn-stiles were used to count the people attending, whose work consisted only in getting a crowd. A hockey, foot-ball, or base-ball, match will invariably attract thousands, and a prize-fight tens of thousands. We are not of the number who make light of crowds; we love the multitude; we believe there is nothing more inspiring than to see a vast throng of people engaged in the worship of God. One of our old hymns aptly expresses our sentiments in this respect:

"Lord, how delightful 'tis to see
A great assembly worship Thee!
At once they sing; at once they pray;
They hear of heaven, and learn the way."

But the usefulness of getting a crowd of people depends upon whether they hear of Heaven, and learn the Way. That will be the object which will be kept constantly before the minds of this great Bible Class.

We hope to see this one class reach the thousand mark within a year. We believe the attendance at the whole School should reach two thousand. There are several reasons why it should: First of all, there is nothing which can command and hold the attention of people like the Word of God. We propose to use this Bible Class to demonstrate the attractiveness and power of the Word of God. A further reason why it should grow is that there is no kind of service which will minister such satisfaction to the soul as that of bringing people to the Word of the Lord, and to the Lord of the Word. People grow weary and discontented in forms of service which fall short of the Lord's full programme of bringing the sinner to Christ, and building him up in His most holy faith. But when once people have tasted of that meat which satisfied the Lord Himself, when, weary with His journey, He talked to the Samaritan woman at Jacob's well, they become eager for more. A great company of people assembling to study the Word of God regularly and finding delight in its stores of truth, and then finding further delight in leaving their water-pots and telling other people about it,—such a company is bound to increase.

It would be difficult to put on paper the enthusiasm possessing everybody last Sunday morning. Were we to half express the joy we all felt in the fellowship of the hour, and the confidence in larger things which that fellowship inspired, those who were not present would almost certainly charge us with exaggeration. We would rather understate than overstate the case. We believe this principle of gathering an adult class will have the effect of bringing a corresponding increase in every department of the School,—for when father and mother come they will be sure to bring all the children. Nothing we have attempted in Jarvis St. Church has brought us greater satisfaction than the class of last Sunday morning, as a part of the School. For while the new principle of a mixed class increased the attendance of the adult department three hundred per cent., there was at the same time a considerable increase in the other departments of the School.

AN IMPORTANT ANNOUNCEMENT.

The development of the Bible School has been such as to throw an enormous amount of detail work upon the church office. The doubling up of everything in connection with the School renders it absolutely necessary that additional help be engaged. The Executive of the School took this matter

under consideration, and embodied their decision in a recommendation to the officers and teachers of the School in the following terms:

"In view of the actual and prospective growth of the Bible School, the Executive is of the opinion that it is necessary that a Secretary should be immediately appointed to give special attention to the Bible School department of the church; and in order that all departments of the work should be unified, and in recognition of the principle that the Bible School is but the teaching department of the church, it is understood that the Secretary appointed, and all the records of the School, shall be under the general supervision of the Church Secretary. In agreement with the foregoing, the Executive of the School recommends that the officers and teachers request the deacons to make the necessary appointment."

This resolution, which was unanimously and heartily adopted by the officers and teachers, will go forward to the deacons; and doubtless an appointment will be made at an early date.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON XLVIII.

AUGUST 31st, 1924.

"DAVID'S SIN IN NUMBERING ISRAEL."—II. Samuel, 24.

I. The Perils of Peace and Prosperity.

This lesson strikingly illustrates the truth that peace has its perils as well as war. 1. David had begun his career by demonstrating what God could do with one man. In that day it was one man with God against all the hosts of Philistia. Notwithstanding the great victory, David apparently forgot the great lesson of that day; and presumed to number Israel. Where such an one as David fell, who dares to say that he is without danger? 2. David's previous life had been a record of miracles; again and again God had intervened; and had showed Himself strong in behalf of those who feared Him. Yet in the eveningtime he was tempted to pride, and fell into the error of becoming proud of human might. Youth has its perils, and there is a "pestilence that walketh at noonday"; but the eveningtime of life has many dangers: "Let him that thinketh he standeth take heed lest he fall." 3. In most of David's life he had been too busy fighting to take a census. It is not an unmixed curse to have to fight for one's life. Certainly it is a good thing for Christians to remember that there is no period in the Christian life when the soul is without its perils. 4. In David's case, he was overcome of temptation. So is it with Christians generally. The principle applies to (a) the individual. We do well to wrestle; and to "put on the whole armour of God"; and (b) to the church. Nothing is more perilous to a church than to be freed from the necessity of continually striving. (c) The world has had a striking illustration of this principle in the days which have intervened since 1918. The troubles of peace have, in some respects, been equal to the trials of war.

II. Self-confidence Always Comes from the Same Source—Satan Himself.

1. Thus it was in the beginning—men were tempted to become gods. 2. Thus was it in this case: David was tempted to forget the grace that had given him victory; and to boast of the strength of his own armies. 3. Though not always so easily identified, pride and self-confidence may always be traced to the adversary. 4. Even Joab instinctively discerned the mistake (vs. 3). And it is often so,—that the most spiritually-minded, suffering themselves to be led of the Devil instead of the Lord, take a course which is shocking to the proverbial "man in the street".

III. God Will Not Give His Glory to Another.

1. He is God; and He has a prescriptive right to glorify Himself, and to receive the credit for what He does. 2. He will not allow men to claim for themselves that which belongs to Him. 3. The terrible words respecting the unpardonable sin were spoken to the men who said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils",—thus ascribing to satanic power that which God had done.

IV. God's Judgments Are Ever His Greatest Mercies.

The worst of all punishments that could have been inflicted upon David would have been to have let him continue in his own course. Thus the Deluge

and the destruction of Sodom should be interpreted. They were acts of moral sanitation. Thus, also, the extermination of the wicked nations of Canaan. So should we find all wars, were they interpreted and recorded by the pen of inspiration, to be surgical operations designed for the betterment of the moral health of the world. 4. So should we regard the chastisement of the Lord in our own lives: "Whom the Lord loveth he chasteneth."

V. David Was Eminently Right and Wise in Choosing to Fall Into the Hands of the Lord.

He makes His sun to rise on the just and on the unjust alike; "His mercy endureth for ever."

VI. The Plague Was Stayed When the Sacrifice Was Offered.

So the sword of judgment that should have fallen upon us, was sheathed in the heart of Christ; and "by his stripes we are healed".

NOTE—By an oversight the lesson for this week was published last week, and this should have been published last week.

THE WEEK-EVENING SERVICES.

Notwithstanding that this is Exhibition week, and we have to compete with one of the greatest counter-attractions on the American Continent, the services have been well supported; and at every service numbers have professed conversion. Thus the work is still proceeding; and we are confident that we shall "see greater things than these".

At the three baptismal services last week twenty-five were baptized, four were baptized Monday evening, and four Wednesday evening of this week.

AN INTERESTING LETTER.

The following letter is typical of many we receive. The truth will come out. Some people would be wise to study the first chapter of Exodus. The letter speaks for itself:

Rev. T. T. Shields,
Editor, Gospel Witness,
Toronto, Ont.

_____, August 2nd, 1924.

Dear Brother:

A few days ago a brother lent me a copy of The Gospel Witness containing your address on "McMaster's Approval of Dr. Faunce's Infidelity". That and the sermon proved so interesting that I realized how much I have missed in not being a regular subscriber. I had no knowledge of the Faunce affair other than that attained by reading what was published in The Canadian Baptist on January 17th. I realize that in order to get both sides of the controversy I must have something besides the denominational organ.

I enclose herewith a Postal Note for \$5.00 which will pay for a year's subscription to The Gospel Witness and leave you \$3.00 to aid in the maintenance of the paper. I should like to have a copy of your special issue of January 31st if you have any on hand.

Yours sincerely,

(Signed) _____

SUNDAY'S ANNOUNCEMENTS.

Dr. Norris will preach in Jarvis St. Sunday morning, and in Massey Hall in the evening on "The Unpardonable Sin."

Rev. W. L. McKay and his bride have returned, and Mr. McKay will conduct the services in Parliament St. on Sunday.

THE GREATEST SCHOOL IN TORONTO.

For the summer time at least we had by far the largest attendance of any School in Toronto last Sunday. Certainly the Bible Class was the largest in the city. Will you be one of 500 in the Pastor's Class at 9.45? We shall require only 32 more than last Sunday to reach that mark.

And will you do your utmost to increase the attendance in the rest of the School by 174? That would give us 1,000.