

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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The Jarvis Street Pulpit

"IS THE CHRIST OF THE BIBLE THE CHRIST OF TORONTO CHURCHES?"

A Sermon by the Pastor.

Preached in Massey Music Hall, Toronto, Sunday Evening, Oct. 26th, 1924.

(Stenographically reported)

"For the Son of man is come to seek and to save that which was lost."—Luke 19: 10.



UR LORD HIMSELF, on one occasion, propounded to His hearers this great question: "What think ye of Christ? whose son is he?" And from then until now no greater enquiry has ever been made, nor has any more important consideration ever engaged the thoughts of men. And still men are busy seeking to interpret Christ. Those who come to a right understanding of Him have no difficulty whatever with the Bible. He is, indeed, the solution of all problems, and the answer to all questions.

"What think ye of Christ? is the test;
To try both your plan and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him."

Therefore it has ever been a device of the enemy of our souls to misinterpret Christ, to misrepresent Him, to complicate and conventionalize the simplicity of the Gospel. Many conceive of Christ as a mitered bishop, reigning in pomp and splendour. There may be some Roman Catholic friends here to-night. If there are, take your conception of Christ and of the religion of Christ to the New Testament, and enquire how far the representation of Christ with which you are familiar conforms to the picture of Him given to us in this inspired Book. There are many evangelical churches also who call Christ Master and Lord, who yet seem to have lost the significance of His teaching; and who fall longer to respond to the authority of His Word.

I suggest to you this evening that we go back to the Word itself, and study the Lord Jesus as He is there revealed; see Him as He enters into this city of Jericho—a humble Man, a Man of the people, the Son of man, Who came eating and drinking—see Him as He is thronged by the multitude; see Him as He lifts His eyes and beholds this tax-gatherer, who has climbed to a point of vantage that he might see this Prophet,—and remember that it is said that "he sought to see Jesus who he was": for there is—let me pause to interject—there is no holier quest than that: to find out Who Jesus is, and what He came

into the world to do. And he was surprised when the Master called him by name; for this Good Shepherd "callesh his own sheep by name, and leadeth them out". Many others were still more surprised when He entered into the house of this man of ill-repute; and the religious people of that day who supposed they were worshipping God, scornfully, contemptuously, remarked "that he was gone to be guest with a man that is a sinner". We read this evening of the miracle wrought in the heart and in the home of Zacchaeus; and our Lord's explanation of His visit to Jericho was, that "the Son of man is come to seek and to save that which was lost".

I.

Our Lord Jesus, then, is here represented—He represented Himself—as ONE WHO KNEW THE UTTER BANKRUPTCY OF HUMAN NATURE: He looked upon men as lost; and He came to seek and to save them. I wonder how far the teaching of our day, the teaching of the modern pulpit, agrees with the teaching of our Lord Jesus Himself with respect to man's natural state? Jesus assumed all men to be lost,—and they are lost. I doubt not there are many here this evening, who are lost,—lost in the sense that they are separated from God, that God is to them a Stranger: they have no portrait of God in their hearts; they have no desire toward God as revealed in Jesus Christ. Some here, possibly, have not prayed for years—day after day, month after month, year after year, have passed; and you have not even bowed your knee to God, nor in any way recognized Him, because you have no consciousness of God, no sense of His presence, no sense of obligation to Him: "There is no fear of God before their eyes."

I have known families that were incomplete; where some one member of the family is mentioned only in a whisper, because long ago a boy left home. He crossed the sea, perhaps; he plunged into all kinds of sin; he severed all connection with his family, until he was lost to those who loved him. They did not know where he was. I cannot tell you how many parents have come to me in the course of my ministry, with that same tale,—the name has been different, the circumstances have not always been the same; but some member of the family has gone away and has been lost. Now that is the picture that our Lord Jesus drew of human nature—that men are lost to God. In that matchless parable in the fifteenth chapter of Luke, He describes the prodigal son who took his journey into a far country. When at last he came home, the father said: "This my son was dead, and is alive again: he was lost, and is found". He was separated, he was far away. That is the teaching of the Bible,—that we are by nature separated from God, enemies in our minds by wicked works.

Then, men are lost in another sense, in the sense that they have missed the purpose of life; and they spend their time for the accomplishment of that which is contrary to the divine purpose. Sometimes we see human ambition defeated, brought to disaster. If a man succeeds in amassing a great fortune, or comes to some position of influence and power, so that his name is spoken with respect by his fellows, men cease to ask how he obtained that position. "Men will praise thee", the Scripture says, "when thou doest well to thyself". Strangely enough, that is the conception many have of the purpose of life,—that we are here to do well to ourselves. But by and by the great castle which the man has built comes crumbling down about his head; and he is everywhere known to have failed utterly. There has been somewhere an infraction of the moral law; he has been dishonest, he has been impure, he has been selfish, he has been something that he ought not to have been; and the worm at the heart of the tree at last brings it down in utter ruin; and men come to see that "the way of the transgressor is hard". Some men's sins go before unto judgment,—some sin is judged here, some sin is punished here; but many a life has been misspent, many a soul has utterly failed to realize the purpose of God in life and gone out of this life into the next, by the divine standard, an utter failure. Yet of that same life men may say that he has succeeded. Many of us feel that we have succeeded until God touches us and shows us why we were made,—that man's chief end is to glorify God, not himself; to lay up for himself treasures in heaven, not upon earth; to live, not for time, but for eternity. The man who fails in the realization of the divine purpose in his life, though his body be buried in Westminster Abbey, though his name be written upon the roll of fame, though men call him a successful man,—if he

has failed to fill the place that the Lord God designed him to fill, he has lost his life; he has lived to no purpose; he goes out empty-handed to stand at last before his Judge.

It is true, my friends, that men are lost to-day. Study human life if you like. You know there are people who would tear this Book to pieces; but some of us know that it is God's Book, just as I know which key on the ring belongs to my car; it is the key that fits, that unlocks it. And there is no philosophy, there is no science, there is no wisdom of the human mind that can interpret life, and fit life, at every point, in all ages, in all periods of a man's existence,—there is no Book that will fit you and tell you what you are, and what you ought to be, like this Word of the Lord. And, my friends, I doubt not that if many here this evening would bring their lives into the light of this Word, and see what God has planned for them,—many here would discover that they are lost in the sense that they are on the wrong road; they are missing the purpose of life; they are living a life that is of value only here and now, and which has no permanent and right relationship to the cycles of eternity beyond.

Men are lost, moreover, in the sense that they have come under the condemnation of the law. There are men in Kingston Penitentiary who might as well be dead: they are living, but it is a living death. Those two young fellows from Chicago, who have been put behind the bars for the rest of their natural lives,—they are lost. No one is proud of them; no one counts it a distinction to be related to them,—they are lost. Their names represent a type of life for which society has no respect, a type of life which the majority of right-thinking people believe ought to be buried out of sight,—and they are lost. Lost! Our Lord Jesus is speaking, not from the standpoint of time: He is measuring men, not by human standards, but He is speaking as One to Whose view all eternity is open; and in the light of the divine holiness, and by the standards of spiritual and eternal values, He knows that the man whose life has come under the condemnation of the holy law of God, is, in heaven's sight, lost and bound for the bottomless pit.

Perhaps you don't believe that doctrine? If there were not a bottomless pit, my friends, there ought to be. There are some things in human life that ought not to be there: there are some things that ought to be buried deep—deep—deep, out of sight of God Himself: He is "of purer eyes than to behold evil, and can not look on iniquity". And when Jesus said He came to seek and to save that which was lost, He meant that He had come to deliver those who were under the curse of the law,—lost to God, lost to holiness, lost to life, lost to heaven and to all the joys of heaven, lost in the sense that they cannot find their way home.

We read in the Bible that "the world by wisdom knew not God". "All we like sheep have gone astray". And it is said that a sheep never finds its way home of itself. "All we like sheep"—not like a university professor, not like a student who is the incarnation of wisdom, not like a man who is so wise that he is competent to teach God—but like a sheep, a poor, silly, stupid, sheep,—that is what you are like; that is what we all are like. It reminds me of a little girl I saw in Hamilton some years ago. I was going along the street, and saw a little girl standing at a picture-store window one evening. But she was not looking at the pictures; her little head was against the window, and she was crying: the tears were streaming down her face. I stopped and said, "Why, girlie, what is the matter?" She said, "I want my Auntie My." "Well, now," I said, "don't cry; and we will see if we can find your Auntie My. Where does she live, can you remember?" "Why, yes," she replied, "she lives with Uncle Bob." I thought we were making progress; I tried to calm her a little so that she might collect her thoughts; then I said, "Where does your Uncle Bob live?" She looked up indignantly, as though all the world ought to know that, and replied, "He lives with Grandma." I questioned her there on the street to see if I could find out where Auntie My lived; but all she knew was that Auntie My lived with Uncle Bob, and Uncle Bob lived with Grandma. I took her into a nearby store and got a directory, and again questioned her: I cross-examined her. I thought perhaps I could get some little clue from her that I could follow up; but after talking with her for ten or fifteen minutes, the only conclusion reached was that she lived with Auntie My, and Auntie My lived with Uncle Bob, and Uncle Bob lived with Grandma. There was no way

out of it, so I took her by the hand to the police station. The sergeant, a very kindly man, received me and the little girl. I told him who I was; and he looked at me as though he thought I—a minister—had not had much experience—he would find out. So he put the little girl on a chair; and I stood aside to see with what success he met. But when he got through, he also had learned that the little girl lived with Auntie My, and Auntie My lived with Uncle Bob, and Uncle Bob lived with Grandma. I said, "Now, Sergeant, what are you going to do?" He said, "Oh, nothing; just wait until someone comes to find her."

And people have long been trying to find their way back to God; but no one has ever found the way. We are lost in that sense, that we need someone to come to seek and find us. Our Lord Jesus believed in the utter bankruptcy of human nature, that men were so lost that they could not find themselves; and, therefore, He said, "The Son of man is come to seek and to save that which was lost." He represents God, therefore, as a seeking Saviour.

I wonder if that conforms to the popular view of Jesus Christ? Where did He come from? Again I ask, "What think ye of Christ? whose son is he?" Is He a man and only a man? Was He the Son of Joseph as well as the Son of Mary? Whence came He? There are many who would reduce Jesus Christ to the level of a man, of a man only; but you remember the tremendously significant words He uttered when He said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph?" Men are asking this question still: "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" And we can never understand Christ until we accept this truth, that the Son of man is come to seek, that He has come down from heaven. Some of us, perhaps, have been so familiar with that truth from our infancy that we are in danger of losing something of its value. But let me ask you to consider that simple fundamental of the Christian faith, and ask you if it be really true that God has come down from heaven in human form. This Continent has been wonderfully interested in the visit of His Royal Highness, the Prince of Wales,—an exceedingly popular young man, of whom we are all proud. I hope you all pray for him. And wherever the responsibility lies, I hope the next time the Heir to the Throne, whom we love and honour, comes to this Continent, the people who entertain him, will have the sense to entertain him in some other way than by keeping him dancing all night. Now, that is not a disloyal utterance. I honour him; he is a great man. But that is just in passing; that is on the side as an illustration. But how tremendously interested in him the United States was,—it is a question whether any American was ever more sought after than that young man, by the American people. He is a prince, a young man who is heir-apparent to a throne, and is worthy of widest recognition. He had crossed the sea; he had come to this Continent; and he went from place to place as a British missionary—a political missionary—representing his father, tactfully making friends. May he long live: may God bless him; and make him, in due time, a mighty power for good!

But, my friends, here is the truth taught in my text: that a greater Prince has taken a longer journey, that He has actually come down from heaven. Oh, let that truth burn its way into your hearts, into your consciences,—that the Lord God Himself "took not on him the nature of angels; but he took on him the seed of Abraham". He came to seek. And you will never understand Jesus Christ until you remember that His life had no beginning; that His life cannot be interpreted from Bethlehem. You will remember He said, "Before Abraham was, I am". "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made". He is God manifest in the flesh; He came down from heaven. Unitarianism has no hope, has no gospel for poor lost men. The doctrine that reduces Jesus Christ to the level of a man, and makes Him but the fine product of an evolution,—that is not the gospel. Jesus was born of a virgin, begotten of the Holy Ghost. He came down from heaven; and He says to everyone of us, "He that hath seen me hath seen the father". That is the Christ of the gospel—representing a seeking God, seeking after lost men.

Perhaps you thought God did not care; perhaps you thought He was far away in the heavenlies, having no concern for all the details of your life,—for your sorrows, and your sins, and your trials and difficulties,—but my gospel

says that He was so much concerned that He sent His Son, and "the Son of man is come to seek."

Oh, that we who are Christians might come to a fresh realization of that great truth! Let us study Him in the manifestation of the divine purpose in His earthly ministry; and we shall find that Jesus was always seeking out the needy sons of men. He "entered and passed through Jericho". Jericho was the accursed city; a curse rested upon it. But he entered and passed through the place of the curse, and He said, "I am come to seek * * * that which was lost". He entered into the home of one who was a sinner. I have heard it again and again, that the only people who ever come to Jarvis Street Church now are "the riff-raff". Well, if that be so, then God be praised for a gospel that is given us to preach to the "riff-raff". The Lord Jesus was seldom entertained in the homes of the rich. Occasionally they condescended to invite Him; but the greater part of His earthly life was spent among the sinful and sorrowing sons of men. He was at the graveside on one occasion; he gave sight to the blind and made the lame to walk,—wherever He went, the sick thronged Him to hear "the gracious words which proceeded out of his mouth" And the explanation of it all was this, that He was the manifestation of the hungry heart of God for the return of poor, lost, men into His family. I would have you men and women, if there are any here to-night, who are lost and without hope, think of God as One Who yearns after you, and is seeking you all the time.

How does He seek? Is He seeking still? He is seeking by the voice of His Spirit; for the Spirit saith, "Come!"

I wish I could interpret some experiences through which some have passed. I do not know whether the brother who came to see me last week, is here to-night; but I was greatly struck by the relation of his experiences. A friend telephoned late at night, and asked me if I would see some one who was concerned about his soul's salvation. I said I should be very glad to meet him. He called some time after eleven o'clock; and we talked things through. He told me how something had happened within him. He could not explain it; he did not know what it was. He was not an avowed Christian; he had not come to the place where he could say, "I am saved through the blood of the Lamb", when he came to see me, but something had happened that had put him strangely out of harmony with his environment, and with those who had been his companions. He had never been profligate; he had been an eminently respectable and moral man. And yet something had happened within: a new light had come; he discovered he was looking at life from a new point of view, that he had a new standard in his mind by which he was estimating life's values. And I think as we talked and prayed together, there dawned upon his spiritual consciousness this great truth, that "the Son of man is come to seek and to save that which was lost"; and that the Spirit of God had been seeking him. He told me how he had had to decline invitation after invitation; and how he had said politely to his friends, "Please do not be offended if I do not accept your invitations, but I have no heart for them; I have no enjoyment in them. Let me go back to my room". And he went back, and opened the Bible which a friend had given him,—and he found a new existence. What was the explanation? It was simply this: although he did not know Who the Spirit was (I mean he had not yet identified Him), the Spirit had come,—seeking him, enlightening his understanding, engaging his affections, enfranchising his will—and pushed back the veil, giving him a glimpse of another life. And he said at last, "I do not know what, but something surely has happened". Oh, it was the dawning of the day; and before he left me he said, "I do believe in the Lord Jesus". I said, "Well, my brother, the next time they invite you, and you have to decline, won't you try to give Jesus Christ the glory for it, and tell them that the reason you cannot go with them is that:

"Your heart refuses joys like these
Since you have known the Lord."

"The Son of man is come to seek". That is the explanation of your dissatisfaction, my brother; that is the explanation of your presence here to-night. Did you pick up a newspaper and say, "There is a service in Massey Hall to-morrow night,—Yes, I think I will go."? We have a Saturday night prayer-

meeting; and we always pray for the newspaper announcements. One night some time ago, a man got up in our Sunday evening after-meeting and told us he had found the Lord that night. He said he was down in Peterboro; he was a travelling man—a very busy one; he was going to spend the week-end in Peterboro, and he did not know why, but he felt a desire to come to Toronto. So he checked out at the Peterboro hotel, and came to Toronto. He said he was in one of the hotels and he picked up an evening paper and began to look it over carelessly; and his eye lighted upon the page of church announcements, and he came to the announcement of Jarvis St. Church. He said he did not know why, but somehow or other it was lighted up, and he said, "I will go to that church to-morrow"—and he came. He told us that was the first time he had been in church for twenty years. What was the explanation? "The Son of man is come to seek * * * that which was lost". He sought him in Peterboro; and, strangely enough, brought him to Toronto, and under the sound of the gospel; and sent him, at last, on his way, rejoicing.

And do you know, sometimes the Good Shepherd seeks His sheep by sending His dogs after them? I was staying at a farm-house some years ago. I got up early one morning—between five and six o'clock—and the farmer was just stirring. He had an old sheep-dog; and every morning that dog was accustomed to go into the bush that adjoined the pasture fields, and bring out the cows for milking. I was up a little earlier than the farmer (it was a beautiful summer morning); and there was the old dog lying fast asleep in the morning sun. When the farmer came down, he called the dog by name,—Rover, I think he called him—"Rover, what are you doing here?" The dog opened his eyes and looked at him, just like a boy that had overslept himself; and then he made for the bush as fast as he could go. I said, "What is the matter?" "Oh," he said, "he slept in this morning." Presently I heard his bark in the woods, and then he brought the cows out. He looked as though he were counting them. Then back he went again, and presently brought another one out; and they came to the farmyard for milking.

Thus sometimes the Good Shepherd sends His dogs after His sheep. They won't come for preaching; they won't come by gentle methods; and so He must send His dogs after them. Some man is here this evening because he has had a lot of trouble. He says, "Everything is going wrong." He does not know what is the matter. He does not like to go to church, but thought he might safely come down to Massey Hall. Ah, it is the barking of the Good Shepherd's dogs that you hear. Oh, yes, I have seen many a man pray when in trouble, when he would not pray any other time:

"Eyes that the preacher could not school
By wayside graves are raised;
And lips cry, 'God be pitiful',
Which ne'er said, 'God be praised'."

I do not know what the strange circumstance may be; but it is possible there may be someone here this evening who is being driven to the Lord, hounded to a place of safety by the barking of the Good Shepherd's dogs. You have been half bitter over it; and you have said, "This is God, is it? This is God, is it? If God were a God of love, would He permit this?" That is just why He has permitted these troubles to overtake you,—in order that He might seek that which was lost.

Let me say this word to you who are church members. Our Lord said, "As my Father hath sent me, even so send I you". Our business is to seek the lost, as it was our Master's business. Are we doing it? Are we content to fold our arms in church? Are we content with our church membership and our do-nothingness in our religious life? We had a little girl come to our Sunday School a little while ago (about eight years of age), and she did not know who Jesus was: she had never heard of Him. And there are thousands in this City who do not know Christ, whom we ought to be seeking in His name. "The Spirit and the bride say, Come". The church was left in the world not to gather respectable people, merely, or men outwardly respectable,—of course, they need the gospel as much as anyone, let them come,—but the church was put here not for an asylum for the rich (I don't know anyone who needs the gospel more than the rich man); but the church's first business—its second business—its whole business, is to recognize that men are morally

and spiritually bankrupt—lost—without Christ. And it is our duty and privilege in the Master's name, to seek that which is lost. That is what we are here for to-night.

II.

And what after that? "The Son of man is come to seek and to save that which was lost." A seeking God! Oh, yes, blessed be His name! But a saving God, too. He SAVES THOSE WHOM HE SEEKS. He saves us by paying our debts. How did He? I would not unfairly and unkindly magnify a man's faults; and yet—and yet, we ought to learn some things. How would you do if you were sentenced to jail, and sentenced to pay a fine—how great? So great that if all creation were mortgaged, it would not be sufficient—and to stay in jail until that fine was paid? How would you like that? And people say the doctrine of the Atonement is the doctrine of the shambles: they say that the teaching of Scripture which demands a life for a life, that the teaching which is to the effect that on the throne of the universe there is a Judge Whose balances are just,—that that is a mechanical view of salvation. Well, it is a mechanical view of salvation. And this world is very mechanical. Science will tell you that there is a law in the physical realm that restores a disturbed equilibrium—a law which proportions the height of the mountains, to the depths of the sea; and which makes it literally necessary that the waters be weighed in the balances.

Now, who will pay your debt, and let you out of jail? Who will pay your fine, imposed by the High Court of heaven, against Whose sentence there is no appeal? Who is going to pay your fine? Who will balance the books, and return that which has been taken away? Why, the very presence of Jesus in the home of Zaccheus made him instinctively return that which he had unjustly taken away. Some may say that the view of the cross of Christ as a substitutionary sacrifice; is a mechanical view of salvation; but every page of your newspaper, every page of every human biography written, and every page of all human life stories, emphasizes and confirms that great principle. He came to seek and to save that which was lost; and He could not save us until He had paid our debts. But, blessed be God! "The Lord hath laid on him the iniquity of us all."

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

The vicarious principle! Once—I do not think I would have done it if I had known all the facts—once I raised the money to pay a man's fine to keep him out of jail. If I had it to do over again, I would let him go to jail; and whisper to the Court that they had better keep him there a good while. But on that particular occasion, I raised the money to keep him out of jail; and give him a second chance. The money paid was not that man's money; it was someone else's money—but the Law accepted it. It was the vicarious principle; somebody else paid the debt. And that is how we are saved, my friends,—by the blood of the Lord Jesus Christ, Who came "to seek and to save that which was lost". And when the debt is paid and the prison doors are open, how foolish a man would be not to walk out into liberty—no longer under condemnation!

I bring you this word and I have done. Jesus comes to save us, not only by paying our debts, but by so working in our hearts by His Spirit, that we may not go back into jail again. I love that story of Lazarus. When he came out of the grave, bound hand and foot with the grave-clothes, our Lord said, "Loose him, and let him go." I have had people ask, "When I become a Christian, may I live as I like?" Yes, just as you like. "Is there no law?" No, you are not under the law, but under grace. The law is no longer outside, but inside. "I may live just as I like?" Yes, just as you like if you are a Christian. I came to that story of Lazarus one day, and I said, "I am going to follow you, Lazarus, and see where you go." Jesus did not put any restrictions upon him: He said, "Take the grave-clothes off; loose him, and let him go." And Lazarus went out and the next time his name is mentioned, it is written, "Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the

table with Him." That is where he went. When he was given his liberty, he said, "I am going to keep as close to the One Who opened the prison as I possibly can, and I am going to sit with Him at the table." And he stayed with Him. The grace of God changes a man's heart, gives him new desires, makes him a new creature in Christ Jesus, implants in his heart eternal life; and we have His promise that we shall never perish: "They shall never perish, neither shall any man pluck them out of my hand."

We have all kinds of improvements in lighting systems; we used to have candles, then oil lamps and gas lamps, and now electric light; and we are always trying to improve on it. But the very latest system you have, no matter how much money you spend on it, as soon as the sun comes up in the morning, you turn out the light. There is no use competing with him, is there? And that one light that God put in the heavens to light the world by day, has never needed to be repaired, has never needed a man to go around with his stepladder to put in a new carbon. It keeps on shining all the time. The wise man said, "Whatsoever God doeth, it shall be forever." And I love to think that the God Who made the sun, made it big enough and strong enough to last as long as He wanted it to last; that the same God Who flung the stars into place, Who laid the foundations of the earth, Who made all things,—that same God is "in Christ, reconciling the world unto himself"; and He says, "If you will yield to me I will forgive all your sins; I will blot them all out; I will implant within you eternal life, and you shall never perish; neither shall any man pluck you out of My hand."

That is salvation. Will you have it? "The Son of man is come to seek and to save that which was lost." Has He been seeking you? I want to give you an invitation. You, my brother! You, my sister! Has He been seeking you? Is He seeking you to-night? He is come for that very purpose. Will you yield to Him? Will you say as we sing,

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home."

STANLEY AVE. CHURCH, HAMILTON.

It was our privilege to speak on Tuesday, November 18th, in Stanley Ave. Church, Hamilton, at meetings held in connection with the opening of their new building. Rev. C. J. Loney is the pastor; and under his leadership, Stanley Ave. Church has made great progress, culminating in the dedication of a magnificent new building.

We can think of no Baptist church building of its size, anywhere, that seems to us so nearly to approximate the ideal as this new building. From the platform—from the preacher's point of view, it is one of the most comfortable buildings we have ever seen; from the entrance, looking toward the platform, or from any point in the galleries, the view is magnificent. It is at once simple and dignified, commodious and comfortable. There is a distinction about it which will differentiate it from all other buildings. It seems almost to have a certain vitality, expressing the spirit of an hospitable people. We cannot describe it; we recommend our friends to see it. Its present accommodation is about seven hundred and fifty; but we should think can be made to accommodate nine hundred with the parlor thrown open and with additional seats.

We do not know the architect of the Stanley Ave. Church; but whoever he is, he is a real discovery. His genius ought to be at the command of the Denomination. We have seen so many Baptist churches so grievously disappointing, one ceased to hope to see anything like Stanley Ave. We would suggest to any Baptist church, anywhere in Canada, that they had better see the architect of Stanley Ave., Hamilton, before building. We cannot give his name or address; we have never met him. We are judging of his worth only by what he has produced. We heartily congratulate Mr. Loney and his splendid church on their notable achievement.

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

THANK YOU, CANADIAN BAPTIST!

We gratefully acknowledge the courtesy and fairness of the Rev. L. F. Kipp, Editor of *The Canadian Baptist*, in publishing in this week's issue, in full, and in the editorial space, our communication respecting the London Convention. We are sure that no reasonable objection can be raised to the publication of the facts of the Educational Session of the Convention. The matter is now clearly before the Convention. The adoption by the Convention once again of the doctrinal standards incorporated in the Trust Deeds of McMaster University, and the passing, by almost a unanimous vote, of the resolution respecting honorary degrees, clearly announces to the world that the Denomination stands true to the principles of Evangelical Christianity which Baptists historically have represented.

Now that the air is cleared, we sincerely hope that we may be able to go on with our work; and in our evangelistic work at home, in our missionary endeavours abroad, in our publication work, and in our educational work at home and abroad,—in short, everywhere, in our teaching and preaching, to know nothing among men save Jesus Christ and Him crucified. Perhaps never in our history have we had a greater opportunity than now. When so much is being said about church union, and when "union" so-called is sought even at the price of principle, and when there is such a general departure from the faith, the church and the denomination who stand true to the faith will attract the spiritually hungry souls from everywhere. "Thou has given a banner to them that fear thee that it may be displayed because of the truth". Let Baptists everywhere display their banner!

WHEN THE TIDE COMES IN.

There is nothing more unlovely in the world than the bed of a tidal river when the tide is out. The wide stretches of slimy mud on either side of the ribbon of water, and the boats and barges and great ships held fast in the slime, present a condition which it is beyond all human power to remedy. As one looks on these boats and ships, they seem as useless as Noah's ark must have seemed when it was built high and dry upon the land, and far removed from any piece of water in which it might find liberty. And if one has never seen the tide come in, one might despair of any of these ships ever becoming useful again; but in only a few hours the stream of water in the middle of the slimy bed seems to become stagnant and then to flow slowly upward—widening as it flows—until at last the fulness of the ocean flows in; and lifts every ship from the mud in which it was held fast and impotent. And while the tide is at the flood, the ships put out to sea.

And that picture resembles many an individual life and many a church. Not a few churches are like ships stuck fast in the mud: they have no wheels

with which to travel on land; and the element in which they are made to move and have their being, seems to have withdrawn from them. But what a change takes place when the tide comes in—when the floods flow in with times of refreshing from the presence of the Lord! Let us continue to pray for a world-sweeping revival, for a tidal wave of spiritual blessing.

BAPTIST BIBLE UNION MEETINGS IN NEW YORK.

A four days' conference of the Baptist Bible Union of North America will be held in New York and Brooklyn, Sunday, November 30th, to Wednesday, December 3rd. The meetings will be held simultaneously in Calvary Baptist Church, 123 West 57th Street, New York, and in Greene Ave. Baptist Church, Brooklyn. Meetings will be held in each church at 11 o'clock and 7.30 o'clock on Sunday, with probably afternoon meetings, to be addressed in Calvary Church by Dr. J. Frank Norris, and in Greene Ave. Church by a speaker to be announced later. The week-day meetings will be held at 3 and 8 o'clock, with morning conferences for the members of the Baptist Bible Union. Following is a list of speakers and their subjects:

At Calvary Baptist Church, New York.

Sunday, 11.00: Dr. Wm. L. Pettingill, Philadelphia, Pa.—"The Lord and His Anointed". 7.30: Dr. J. Frank Norris, Fort Worth, Texas—"Why the Fundamentalists and Modernists Cannot Remain in the Same Denomination". MONDAY, 3.00: Dr. Wm. L. Pettingill, Philadelphia, Pa.—"That the Truth of the Gospel Might Continue With You". 8.00 p.m.: Dr. Victor I. Masters, Louisville, Ky.—"Shall We Defend the Truth of Christ Against Its Enemies"? TUESDAY, 3.00: Rev. H. O. Van Gilder, Columbus, Ohio—"Neutrality in the Present Conflict". 8.00: Speaker to be appointed. WEDNESDAY, 3.00: Dr. Victor I. Masters, Louisville, Ky.—"Modernism from a Journalist's Point of View". 8.00: Dr. T. T. Shields, Toronto, Canada—"How the Bible Takes Care of Itself".

At Greene Avenue Baptist Church, Brooklyn.

SUNDAY, 11.00: Dr. J. Frank Norris, Fort Worth, Texas—"The World's Coming Revival". 7.30: Dr. Wm. L. Pettingill, Philadelphia, Pa.—"The Man in the Glory". MONDAY, 3.00: Rev. John Linton, Montreal, Que. 8.00: Dr. J. Frank Norris, Fort Worth, Texas—"The Four-fold Creation of God vs. The Four-fold Lies of Satan". TUESDAY, 3.00: Rev. J. C. Macaulay, Cleveland, Ohio—"Baptist Liberty and Baptist Authority". 8.00: Dr. T. T. Shields, Toronto, Canada—"A Spiritual Church an Impregnable Fortress of Evangelical Faith". WEDNESDAY, 3.00: Dr. T. T. Shields, Toronto, Canada—"The Place of Prayer in the Defense of the Faith". 8.00: Dr. J. Frank Norris, Fort Worth, Texas—"The Great Confession of Simon Peter".

We earnestly invite all our readers who are within reach of New York to attend all these meetings.

SUNDAY EVENINGS IN MASSEY HALL.

Elsewhere in this issue, there is an announcement of a series of sermons which will be preached by the Pastor in Massey Hall Sunday evenings. Leaflets containing the same matter as is contained in the announcement in this paper—attractively printed—are available for all who will help to interest people who do not go to church, in these services. We ask the prayers of all our readers in this special effort to reach the unconverted.

These sermons will appear in successive issues of The Witness. Number one will be printed next week.

The Whole Bible Sunday School Lesson Course

Lesson LXI.

November 30th, 1924.

DEATH OF ELISHA TO DEATH OF AHAZ.—II. Kings, Chapters 13-16.

This lesson consists of a series of brief biographies, showing how men live in the sight of God.

I. The Long Result of Sin.

A succession of Israel's kings are said to have done that which was evil in the sight of the Lord, and followed "the sins of Jeroboam, the son of Nebat, which made Israel to sin". (Chap. 13:2, 11; 14:24; 15:9, 18, 24, 27). Thus the evil that men do lives after them; and the example which men set persists through succeeding generations. The Bible views the lives of men as they appear "in the sight of the Lord." These biographical sketches do not tell us so much how men appear among their fellows, nor of their relations in the sight of the world; but only how they lived in the sight of the Lord. It is well to remember that whatever is done, is done in the sight of the Lord.

II. The Story of a Better Seed.

There are some of the kings of Judah who are described as doing that which was right "in the sight of the Lord"; and most of the time, according to that which their father had done. Thus a good example may be as potent and far-reaching as an evil one. Instances recorded are found in Chapter 14:1-3; 15:1-3; 15:34.

III. The Prayer of the Impenitent. (Chap. 13:7).

There is an interesting story of one who, because of his sin, was chastised through the instrumentality of a heathen king; who prayed to the Lord, and to whom the Lord sent a saviour, and delivered him out of the hand of the enemy. Yet it is evident that his prayer was for deliverance from punishment and not from sin itself. Thus many people pray, not to be delivered from sin, but only from its consequences.

IV. A Sample Sinner's Biography. (Chapter 13:10-13).

These verses tell of mighty acts, of wars that he waged, of powers that he exercised; yet the sum total of this sinner's life was "that he did that which was evil in the sight of the Lord". Thus many a human life can be crowded into a few words.

V. The Story of a Good Man's Influence. (Chapter 13:14-21).

Elisha, the prophet, was esteemed by the king as being equal to the chariot of Israel, and the horsemen thereof. And even in his death, one found resurrection by contact with his bones.

VI. The Word of God Fulfilled.

These chapters give us several examples of the way in which God takes care of His Word. In chapter 13:23. He remembers His covenant; and because of His ancient promise Israel is spared. In chapter 14:27, the same principle occurs; and Israel are saved because the Lord had not said that He would blot them out. In 15:12 we read: "This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass."

THE ATTENDANCE AT BIBLE SCHOOL LAST SUNDAY.

Notwithstanding a very heavy rain about the time people would be starting for Bible School, we had an attendance of eight hundred and forty-nine. In the Parliament Street School in the afternoon, the attendance numbered two hundred and seventy-two; and at the same hour, the Chinese School meeting, in Jarvis Street, numbered fifty-eight—making an actual attendance for the three schools for the day of eleven hundred and seventy-nine.

This is a very gratifying showing; but we hope very soon far to exceed that number in Jarvis Street alone. We again urge the co-operation of every member of the church toward this end.

"The Adventures of a Modern Young Man"

SUNDAY EVENING ADDRESSES IN MASSEY HALL

By Dr. T. T. SHIELDS

Eight Evenings: November 23rd, 1924, to January 11th, 1925.

A great Chorus with Orchestra, leads the great congregation in singing the old hymns your mother used to sing. Doors open at 6.30. Meeting begins at 7.00. You are invited.

TITLES OF ADDRESSES.

Sunday Evening, November 23rd, 1924—"How He Was Made Independently Rich." What would you do if you were rich? What if you were master of your fate, how would you exercise your power of will?

Sunday Evening, November 30th, 1924—"His Trip Abroad." If you had the means to travel, where would you go? What countries would you visit?

Sunday Evening, December 7th, 1924—"The Use He Made of His Fortune." What would you do with millions of money? What would you buy? Where would you find your pleasures?

Sunday Evening, December 14th, 1924—"Strange Experiences in a Foreign Country." Have you ever travelled in a foreign land? Did you find difficulty with the language; and with the currency; with the customs of the people; and with their strange laws? If so, you will sympathize with the young man of our story.

Sunday Evening, December 21st, 1924—"Getting Homesick." Is there any human ailment more distressing than homesickness? Have you watched the train going toward home, or the ships that cross the sea? Have you envied the paper on which your letter for home was written? or wished you could put yourself in an envelope and go home for three cents? Or have you been jealous of the birds because they could fly? Some of us used to long for Christmas, but alas! alas! Santa Claus does not visit us now! Spend an evening with the young man of our story, thinking of home.

Sunday Evening, December 28th, 1924—"Starting for Home." The long-anticipated day came at last. The bags were packed, the ticket bought, and the wonderful journey begun! What emotions stirred the soul, as the away-from-home city faded into the distance, and we swept out into the open country, with our faces toward home! Come and live it all over again in the experience of the hero of our tale.

Sunday Evening, January 4th, 1925—"Meeting Some One on the Way." Have you ever stepped from the gang-plank of an ocean liner, with a long land journey still before you, to be surprised with a hearty greeting by some one from home? How quickly the rest of the road was traversed when you were no longer alone! You will feel the thrill of it all over again in the experience of this young man who met some one on his way home.

Sunday Evening, January 11th, 1925—"There's No Place Like Home."

How true it is that we do not live in mere things, but in our affections! And when you get home and the door swings open and mother and father fold you to their breast, saying, "Here you are at last!" And from the front door, through the hall, and from room to room through all the house the word is passed, "He's come! He's here!" And all the family respond, and every room is ablaze with light, and every instrument of music is pressed into service to express the general joy. And soon the feast is spread, and all the family are gathered about the table—and what a meal! Can anyone prepare a meal like mother? And what a flow of soul, as the traveller relates the experiences of his long journey, and of his sojourn in foreign lands! And they tell him how nothing has been the same while he has been away; no circle complete, no meal enjoyed, no music that was not lacking in essential harmony while his chair was empty! But now he is home! Yes, he is home, and again and again his father says to his mother, "Isn't it a joy to see him, and to have him at the table again?" And all the family answer, "We should say it is!"

Live it over again in this young man's discovery that "there is no place like home".