

The Gospel Witness

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

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

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

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The Jarvis Street Pulpit

ETERNAL LIFE—OR ONCE IN GRACE ALWAYS IN GRACE.

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Sunday Morning, January 11th, 1925.
(Stenographically reported).

"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.



At the close of the prayer-meeting last night, one of our members asked if I could give her some help to meet someone who was unable to see that the salvation which Jesus Christ gives is an eternal salvation. I have been asked so many times recently to give help in similar cases, it occurred to me that it might be profitable for me this morning to discuss with you that proposition, that whom the Lord saves He saves for ever, that His salvation is eternal, that "the gift of God is eternal life through Jesus Christ our Lord." And I have selected this subject this morning, not only that I might bring it to you, but that we may have it in print to put it into the hands of enquirers such as came to me last night. This, then, is the proposition which I shall endeavour to prove from the Word of God, that when the Lord Jesus once saves the soul, it is saved for ever.

I.

And first of all, THAT TRUTH IS ESTABLISHED BY THE FACT OF GRACE, BY THE FACT THAT SALVATION IS OF GRACE. Grace means that God does it all. Grace is the biggest word in any language: it is an immeasurable word. It is as deep as hell; it is as high as heaven; it is as wide as the measure of the east from the west; it is as long as eternity. Grace means that all the qualities of Deity—His love, His mercy, His justice, His truth, His righteousness, His faithfulness, His power, His eternity—that all the qualities of the Godhead co-operate in the salvation of a poor lost sinner. The sinner does nothing; and God does everything: "By grace are ye saved."

It follows, therefore, that if salvation is of grace, and if it is God's work all the way through, in the nature of the case, it cannot be made at any stage to depend upon human merit. The Scripture is very explicit on that point. It

says, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." You cannot have a salvation half of grace and half of works; you cannot begin to be saved by grace and continue to be saved by works; beginning in the spirit you cannot be made perfect in the flesh. If we are dependent upon God in the beginning for the forgiveness of sin and regeneration by the Holy Ghost; if we are shut up to God in the beginning, then we are shut up to God all the way through. There is no blending these two principles. "To him that worketh," the Scripture saith, "is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Now the Scripture is absolutely clear on this point: either you have to make an assignment and plead absolute bankruptcy, that all your righteousnesses are as filthy rags, that you cannot even pay one cent on the dollar, or a fraction of one cent on the dollar, in respect to your indebtedness to God; and accept salvation as God's free, unmerited gift, pleading that you are nothing but a sinner without an infinitesimal atom of righteousness to offer to God—you either receive salvation in that way, or else it is reckoned as your debt, and you must get salvation by earning it and keeping the law of God absolutely from beginning to end. This being impossible, it follows that salvation is to be received by grace, or it is not to be received at all—that is all! I think it was Mr. Trumbull—somebody remarked it to me the other day—that Mr. Trumbull, of the Sunday School Times, had said, that more deadly than the heresies of Christian Science, and Russellism, and Modernism in all its forms, is the religion of "do"—the heresy which teaches that it is possible for a poor, bankrupt sinner to pay God what he owes. That is a vain hope. Every soul is so helplessly, utterly, everlastingly, bankrupt that he is doomed and damned already, unless salvation be by grace. There is no other way!

A friend of mine, whom I met in England in 1918, said to me: "I am coming to England again next year." (He is a Canadian, but lives in the United States)—and he said, "I am coming to England next year, and I am going to bring my wife with me; and what is more, it is not going to cost me anything." "That is interesting," I replied, "how are you going to manage that?" "Well," he said, "I am buying up German marks; and by next year they will be at par; I am getting them cheap now, and I expect to make sufficient profit to pay for a trip to Europe." He did not go to Europe the next year, for the simple reason that the German mark was not worth anything. I was in an exchange office in London just about that time, when a man with a foreign accent came in, and enquired what he could get for so many German marks. "Well," said the man behind the desk, "they are supposed to be worth so much (naming a certain figure)—if you can find anyone in London to buy them, which I very much doubt!" Just a few days—less than two weeks—after the Armistice, I was in Brussels. I went into a store to buy something, and the only money I had was French, I think it was a fifty-franc note. But I offered this in exchange for what I wanted. The shopman opened a drawer and began to count out a lot of paper. I said, "What sort of money is that?" He said, "That is the German money that was used during the occupation." When I found that was all he had, I asked for the return of my fifty-franc note; for I knew that German money had lost its value in the markets of the world.

Do you know what your works of righteousness are worth? They are like that German money: the kingdom of man'soul is utterly bankrupt; your good works cannot buy anything at heaven's storehouse; the only chance for any of

us is to receive salvation by grace. And if that be so, then beginning with grace, it must be grace all the way through.

There is a very significant phrase in the fifth chapter of Romans, where it speaks of the "abundance of grace," and the "gift by grace." Grace is the fountain from which salvation flows; and salvation is "the gift by grace." And further along in the same chapter we read of the "gift of righteousness which is by one man, Jesus Christ." Now, we are saved by grace; and we are saved by the gift of righteousness. That is to say, you have no righteousness of your own; and therefore you are presented with the perfect righteousness of Jesus Christ as a substitute for your own, just as one might give you a coat which you put on. As one of the soldiers received the seamless robe of Christ, and put it on; so the perfect record of the life of Christ, the perfect righteousness which He wrought out by an absolutely perfect obedience to the law of God,—that is reckoned to the account of every man, woman, boy, or girl, who will believe on Christ; and on the ground of that righteousness, his sins are forgiven, and he is accepted in the Lord. So, my friends, you have nothing to do but receive it. Salvation is through grace, through the righteousness of the Lord Jesus Christ. That being so, your righteousness, one way or another, cannot possibly affect it.

II.

Now once more: MY PROPOSITION IS PROVED BY THE NATURE OF SALVATION ITSELF. What is it to be saved? A little boy up there in the gallery could tell me. He would say, "I know, sir, it is to have your sins forgiven." That is true; but that is something apart from yourself. You see, your sins committed are recorded in God's book, and the record is held against you until God forgives you. But that is objective; that is something apart from yourself; that is something God does for you. He forgives your sin. Somebody else would say, if I were to ask what salvation is, "Well, sir, it is to be saved from hell, from the punishment of sin." That is only another way of stating the first proposition—that salvation is the forgiveness of sin. And that also is true. It is that our punishment was laid upon Christ; and He suffered the Just for the unjust, to bring us to God. But again that is something done for us, outside of ourselves; it is objective. That is the ground of salvation; but it is only one aspect of salvation.

But now, what does my text say? My text says that the gift of God is not the forgiveness of sin only, although it is that; it is not only an assurance that we shall never go to hell, although we are given that also; nor is it only an assurance that we shall get to heaven, although we also have that by grace. It is something far more than that! "The gift of God is eternal life." Salvation is a new life; it is not only something that God does for you, but something that He does in you. "You hath he quickened, who were dead in trespasses and sins." He makes us alive. A lady said last night in prayer-meeting that she thanked the Lord for a new interest in the Bible. She said, "For years it was to me a very dry Book, and I would rather read any book than the Bible; but now," she said, "I would rather read the Bible than any other book. It is the most interesting Book in the world to me." What was the difference? God had made her alive spiritually; He had implanted within her a love for the truth, and now there was a natural affinity between her and what is written in this Book. Therefore the two came together; and she found a great love for the Word of God. Something, you see, had been done in her as well as for her. By her changed attitude towards Christ, toward the Word, toward every-

thing, she knew that a change had been wrought within. Now that change is described in this text as a new life: "The gift of God is eternal life."

I desire to make it so simple that the youngest child can understand it this morning. I want especially you young Christians—boys and girls, young men and young women, and older men and women who are young in Christ—I want you to understand this fundamental truth, that you may lay hold upon it, or rather that it may lay hold of you: Salvation is a new life. What sort of life? My text says, "eternal life." What does that mean? Does that mean a life that never ends? Yes, it means that; but it means much more than that. It means not only a life that is eternal in its duration; but it means a life that is eternal in its quality; that, in the nature of the case, eternity is in the life that God gives, so that it can never end. There is a great word used in respect to the Priesthood of our Lord Jesus Christ. It is said that He was made a Priest, not after the power—or authority—of a carnal commandment, but after the power of—now mark this big word, you young people—"after the power of an *indissoluble* life. You know the meaning of the word "soluble," don't you? There are certain things, that is, certain metals, that in certain chemicals may be dissolved; there are certain things that may be dissolved by fire. But here is something that cannot be dissolved by anything. There is not anything in heaven above, or in earth, or in hell itself, that can dissolve, that can destroy, the life that is in Jesus Christ. It is indissoluble!

Let me give you an illustration of that. Just recently we have been thinking about the Babe in the manger. It is the most wonderful story—not one of the most—it is the most wonderful story. Read the first chapter of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." And God said—and God said—and God said—and God said; and it was so—and it was so—and it was so—and it was so! Everything was created by the power of the Word of God, all this world with all its latent forces—and how great they are! And all the other worlds! I was reading an article recently about the temperature of Mars; that it is many degrees below zero at high-noon. I have decided I am not going to Mars! I don't want to live there at all; it is cold enough here. A week from next Saturday we shall have an eclipse; we shall see something—those of us who do not know much about astronomy—something of the wonders of the other worlds about us.

But here is the greatest of all wonders, that the God who made all things, determined to save, to redeem, this rebellious world, with all its wickedness, with all its tremendous powers. And how did He do it? He put a little Babe in a manger, just a little helpless Babe! "Why," you and I would have said, "that is absurd; a world can never be redeemed that way!" Would He send ten thousand angels to guard that little Babe? The wonderful story says He was born in Bethlehem of Judæa—when?—"In the days of Herod the king"! And when Herod the king heard about that little Babe he said, "I will kill him." And with all his power he gave authority to his officers to search out and find all the babies of Bethlehem of two years old and under, and destroy that little Child that was born King of the Jews. But did he do it? No! The angel of the Lord came—and Herod missed Him! And after some time had passed, the angel of the Lord came again to Joseph and said, "Arise, and take the young child and his mother, and go into the land of Israel"—Why? Listen!—"for they are dead which sought the young child's life." They could not kill him: His was an indissoluble life!

Then when He grew to young manhood, and when He came to Nazareth and opened His ministry with that wonderful sermon in the synagogue, they took Him to the brow of the hill and would have thrown Him down headlong, "but he passing through the midst of them went his way". Hell reached out its hand to throttle that Life; but there was no power in hell to destroy that Life that was indissoluble.

They came to Him still later and said, "Get thee out, and depart hence: for Herod will kill thee." And He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." He said, in effect, "I have chosen where I am going to die; I have chosen when I am going to die; I have determined how I am going to die. I am the good shepherd: the good shepherd giveth his life for the sheep." Then he said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." And He came to the cross, and He laid down His life. He laid it down; and then on the third day He rose again, because it is written, "It was not possible that he should be holden of it", that is, of the grave. His was an indissoluble life!

Now listen! It is just as impossible for any power in earth or hell to terminate the salvation which Jesus Christ gives to the believing soul, as it was impossible for any power to destroy the life of Jesus Himself. When He said, "eternal life" He meant that He would give to believers exactly the same life as He had. As to our bodies, we die; but even our bodies will be raised again at His coming: "We look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Therefore, when the Lord gives life, it is a life that never ends.

III.

One other thing: THE FIGURES OF SCRIPTURE WHICH SET FORTH THE SALVATION OF CHRIST, further establish the truth that salvation is eternal. *We are born again*—How many times? Once only. We are twice-born men: born after the flesh, and born again after the Spirit. We are begotten "by the word of God, which liveth and abideth for ever." We are made partakers of the divine nature; we are made one with God in nature, having eternal life by a second birth from above. That is how Jesus was born,—begotten by the Holy Ghost; and so are we quickened by the divine Spirit.

Then there is another figure: We are said to be *members of His body*. Every believer is a member of the body of Christ. Now, there is the same kind of life in my fingers as there is in my head, exactly the same. Every member of my body moves in obedience to the authority of the head. So every true believer is a member of the body of Christ, sharing His life. I love to think of how mightily the Scripture was fulfilled in His death. When they came to Jesus, and saw that He was dead already, they brake not His legs, "that the scripture should be fulfilled, A bone of him shall not be broken." And the body that they laid in the grave was a wounded body; but it was not a dismembered body. And the body that was raised again was a whole body—a perfect, glorified, body—every member raised with the head. And I don't know what you are, whether you are a member of His body—but I do know there is no power that can separate a member of the body of Christ from Jesus Christ the Head.

Believers are said also to be *the bride of Christ*; and there is going to be a marriage-day. Some months ago a man and woman came to me one Sunday evening, requesting me to marry them. After I had talked with them for a little while, I asked the young woman to go into another room. I wanted to talk to the prospective bridegroom alone. And I said to him, "You have been drinking; you are not drunk, but you have been drinking." He admitted it. "And you expect me to marry you to this woman in that state? You ought to be ashamed of yourself to ask me to do it, or to ask her to accept you." I said, "Now, I want to talk to her about it, too." He was willing, and I called her back and said, "Do you know this man has been drinking?" "Yes, but he promised never to do it again." Then I said, "You had better give him a little while to keep his promise before you marry him." And after I had talked with them further—they were very sensible, it seemed to me—I said, "I am going to make a proposal to you. I propose that the wedding be postponed until next Wednesday. Come back to see me next Wednesday." But before the next Wednesday the woman telephoned to say that there would be no wedding; and in due time, I sent the license back to the Government.

Could it be possible that the proposed marriage between the believing soul and the Lord Jesus could be like that? I have been at marriages where the bridegroom came late—I have been at more where the bride was late—but there is a word in the Scripture which says, "The marriage of the Lamb is come, and his wife hath made herself ready". And my Lord Jesus will never be charged by anybody with breach of promise. He has pledged His word to those who trust in Him; and some day, some glorious day, we shall hear it said, "Behold the bridegroom cometh". He will come; and there will be a glorious marriage-day. And the bride will be there! No one will be absent of those who put their trust in the Lord Jesus Christ.

IV.

Now, I wish I were just beginning; but I am going to give you THREE OR FOUR PROMISES; for my proposition is further established by the express promises of Scripture. We read this morning: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have—What kind of life?—eternal life." Now, the next one: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,—life that lasts for ever—and shall not come into condemnation; but is passed from death unto life." Then, another word: "My sheep hear my voice, and I know them, and they follow me: and I give unto them—what?—eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all"—than all what?—than all my sins, all my temptations, all my enemies, all the powers of earth and hell—"and no man is able to pluck them out of my Father's hand."

I think I will tell you a story I heard of a colored man down South, who was always shouting, "Hallelujah!"; and praising the Lord because he had eternal salvation. Someone asked him how he was so sure; and he quoted the verses I have just quoted, then added, "You see, it is like this: There it says I am in the hands of Jesus, and Jesus is in the hands of the Father. First of all", he said, "I am held in His hand; and then we are both held in the Father's hand; and before the Devil can get at me, he would have to bust the Godhead." That is literally true,—Father, Son, and Holy Ghost, with all the

powers of Delty, engaged to save for ever the soul that puts his or her trust in Jesus Christ.

I could go on quoting passages until you were thoroughly hungry and anxious to get home to dinner; but I have said enough to lay a foundation for your faith. If that is the kind of salvation the Lord Jesus gives, then let us receive it. Shall we receive it this morning? for once we receive it we shall never lose it. If we hand over our souls to Him He will take charge of them. I sometimes go to a hotel and I see a notice in my room, and it says that somewhere down in the office there is a big vault; and they will take charge of any valuables—jewellery or money—but that the management will not be responsible for any valuables not committed to their charge. I confess I have never availed myself of that privilege, because I never have enough money with me to make it worth anyone's while taking it; and as for jewellery, I never have had any. I would not know what to do with it if I had. But I can understand how some people who carry great wealth with them, before they go to bed at night, would go down to the office and hand it all over. And it would be put into the vault and locked up; for the management will be responsible for only such valuables as are committed to their charge.

Jesus Christ will not be responsible for your soul until it is committed to His charge; but if you hand over your life to Him, if you hand over that most valuable possession to Him; He will take charge of it for ever. He will give you His receipt—the promise of God that cannot lie—that there is no power in the universe that can take it out of His hand. We may trust Him this morning, and be as sure of salvation as though we were already within the gates of pearl. May He enable us to accept such a salvation at His hand.

"His honour is engaged to save
The meanest of His sheep;
All that His Heavenly Father gave,
His hands securely keep."

THE GOSPEL WITNESS.

We want our readers to share the good news from *The Gospel Witness* office. Subscriptions are literally pouring in by every mail.

We requested *The Canadian Baptist* once again to sell us space to advertise *The Gospel Witness*. We received the following reply:

"Rev T. T. Shields, D.D.,
Jarvis St. Baptist Church,

Toronto."

Dear Dr. Shields:

Replying to your phone enquiry yesterday relative to advertising *The Gospel Witness* in *The Canadian Baptist*: I have thought the matter over very carefully and I see no reason for any change in the policy of this paper. It has not been the policy of "*The Canadian Baptist*" to accept the advertisements of other papers—religious or daily. Consequently I must decline your proposed advertising.

Yours truly,

THE CANADIAN BAPTIST,

(Signed) L. F. Kipp,

Editor and Manager."

We are, therefore, under the necessity of resorting once again to other means of extending our Ontario and Quebec circulation.

It will be interesting to our readers to know that since the beginning of the year our circulation has increased by two thousand per week; and all indications are that this is but the beginning of a deluge. We solicit the hearty co-operation of the *Gospel Witness* family.

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

EDITORIAL

THE BAPTIST BIBLE UNION ISSUES A CALL TO PRAYER FOR REVIVAL TO ALL EVANGELICAL BELIEVERS.

The Baptist Bible Union of North America held a Conference in the auditorium of the Moody Bible Institute, Chicago, Sunday to Wednesday, January 25th to 28th, and on January 29th in the Belden Avenue Baptist Church in the same city. In attendance and visible results the Conference was the most successful we have yet held.

The conference was called principally to issue a call to prayer for revival. At the last session of the Conference, a great congregation which packed the Belden Avenue Baptist Church to its capacity, endorsed the following Call to Prayer by an enthusiastic standing vote. The resolution speaks for itself:

"The Baptist Bible Union in conference assembled in Chicago, hereby expresses its deep conviction that the greatest need of the present hour is a great spiritual revival. We believe firmly that the Word of God clearly teaches that such a revival is still possible, and will be possible to the end of the present age. We have noted with great gratitude to God that in all the denominations great companies of the Lord's people are being inspired, manifestly of the Holy Spirit, to pray for such a spiritual awakening. We recognize the spiritual darkness of the times, and the force of the great modernist movement, which everywhere is seeking the destruction of the faith; and we believe that only the mighty power of God can turn the tide.

"We, therefore, hereby invite our fellow-believers of all denominations in general, and our fellow-Baptists everywhere in particular, to join with us in at least Three Days of Concerted Prayer, for revival. The dates we venture to name are: April first, second, and third; with the further suggestion that, where possible, such prayer meetings should be continued on Saturday leading up to Sunday, April 5th, when earnest prayer should be offered that God would arise and plead His own cause, in the hope and expectation that the services of that day may be marked throughout the Continent by the conversion of thousands of souls.

"We suggest that churches, and mission halls, and other places where Christians assemble, be open for prayer during certain hours on all these days; and that in rural or other places where large meetings are impossible, prayer groups be formed; and that thus throughout this period of Concerted Prayer, there may be thousands of prayer meetings held all over the land.

"Between Modernism and Fundamentalism there is a great gulf fixed; but between true believers of every denomination, the unity of the Spirit still obtains. We, therefore, appeal to all believers, and to the Baptists outside the membership of the Baptist Bible Union, as well as to our own entire membership, to consider this Call to Prayer, on the ground, that, however we may differ from each other on minor matters, all Evangelical Christians must agree that a revival is necessary. It, therefore, cannot be wrong to pray that God will arise; and that His enemies may be scattered.

"We respectfully and earnestly ask that the Editor of every evangelical publication in America, and throughout the world, co-operate with us by printing this Call to Prayer. In many quarters we hear the sound of a going in the tops of the mulberry trees. The fact that in so many directions the desire for a spiritual revival is finding expression in earnest prayer, is itself an evidence of the movement of the Spirit of God.

"We suggest also that in anticipation of the dates named, all believers who read these words should privately, at the family altar, and in public, earnestly intercede that God may pour upon His people the spirit of grace and of supplication that there may be a widespread response to this invitation, in order that when the blessing shall come, as we believe it will, God may be everywhere glorified."

Sunday's Services.

Sunday morning the Reverend Professor E. M. Keirstead, M.A., D.D., LL.D., Professor of Systematic Theology of McMaster University, preached on the first verse of the ninetyeth Psalm: "Lord, thou hast been our dwelling place in all generations." His subject was, "God, the Home of the Soul." At the beginning he struck the key-note to the whole Conference, showing how impossible it is for the human soul to be at rest apart from God; and that the only God we know is the God revealed in Christ Jesus the Lord. The Baptist Bible Union came into being as a protest against Modernism masquerading under the Baptist name. Dr. Keirstead's sermon was, in a sense, non-controversial; and yet in another sense, it was a polemic of the highest order; for the god of Modernism is a little god, a god who is something less than the material universe in which he is imprisoned. But the God which Dr. Keirstead preached is over all, blessed for ever! And in the light of the knowledge of His glory as it shines in the face of Jesus Christ the puerilities of Modernism shrivel and die. Dr. Keirstead's sermon was a great utterance, proving that whosoever abides in Christ abides in the Capital of, and in union with, the Sovereign of the universe.

In the afternoon Dr. J. Frank Norris addressed a crowded congregation. As the writer had been assigned an appointment elsewhere at that hour, he was deprived of the privilege of hearing Dr. Norris' great address; but from numbers of the students and ministers who attended, we heard that it was a veritable mountain-top experience. The congregation, apparently, was representative of nearly every shade of religious opinion, including a very distinguished modernist, who, though called a Baptist, has been preaching in a Presbyterian pulpit; and has for some years been the storm centre of that denomination.

In the evening the President of the Bible Union spoke on the solemn determination of the three Hebrew children not to worship the golden image which Nebuchadnezzar the king had set up. The address was a plea for a recognition of the pre-eminence of Christ, and for a courageous refusal to accept any and every human substitute. Though unswerving loyalty to the truth may involve an experience of the furnace, it always issues in the dissolution of our chains, and a life of larger liberty. It is a veritable fact that a knowledge of the truth spells freedom. The demonstration of God's delivering grace produced a spiritual awakening. It is a singular fact that those churches which earnestly contend for the faith are invariably found to be aglow with revival fires.

Monday's Services Grow in Attendance and Power.

Monday morning there was a gathering of the brethren for prayer and conference. This was repeated every morning at 10.30. A large number assembled each afternoon at two o'clock for prayer; and following the mid-afternoon service each day, there was a further conference, with a free discussion of those problems which belong peculiarly to this day of religious contention.

Monday afternoon, the auditorium was again filled to hear Dr. Norris. It would be difficult to get together a more representative gathering than as-

sembled on this occasion. We were informed that practically every Baptist minister of Chicago, with many from other denominations, were present. Dr. Norris' address was an able defense of the faith, and an appeal to all to put the gospel to the utmost proof.

In the evening Dr. Keirstead preached again, his text being, "All things are yours." We fear to make any comment on this great sermon, for nothing short of a verbatim report could do it justice. To follow Dr. Keirstead all the way, one needs a diving-bell by which to sound the lowest depths, and the mighty pinions of an eagle to carry one beyond the clouds and far into the infinite spaces. The sermon was closely related in thought to that of Sunday morning; and showed in a wonderful way how the doctrines of Christian supernaturalism meet every requirement of the human soul; while union with Incarnate Infinity makes the redeemed soul heir of all things.

Tuesday a Day of Blessing.

Dr. Keirstead followed this address Tuesday afternoon with another great sermon on the resurrection of Christ, and its implications: "If ye then be risen with Christ, seek those things which are above." It was a very practical appeal, admonishing us not only to believe in the supernatural, but to live supernaturally; and by the power of the Holy Ghost to dwell in spirit in the heavenly places, relating all the elements of human life to the things which are above.

Hearing Dr. Keirstead preach, one could not refrain from giving God thanks that in these days when so many theological professors have turned away their ears from the truth unto fables, God should still have reserved to Himself some men like Dr. Keirstead, who, though rich in true scholarship, are yet poor in spirit; and are heirs to the kingdom of heaven. It should be borne in mind that these addresses were delivered in a place thronged by hundreds of earnest Bible students, many of whom will seek further training when their course in the Institute has been completed. Many of these must have felt that it would be a priceless privilege to sit at the feet of a man of Dr. Keirstead's spirit and ability.

In response to the earnest request of a number of brethren, the Editor of this paper consented to tell the story of the redemption of Jarvis Street, and of his battle against the forces of Modernism, at the evening service. There was a great gathering; and many ministers present resolved to stay in their places until God should give them the victory. We consented to give this address only on condition that Dr. Norris would give the thrilling story of his Fort Worth experiences, which was so richly blessed to thousands in Toronto last summer, on Wednesday evening.

Wednesday's Great Meeting.

Wednesday evening the auditorium was filled in every part to hear Dr. Norris. What a story he told! When hearing it one wonders, whether any man since apostolic times did ever face greater odds. Every part of this thrilling recital had the effect of magnifying the Word of God, and the God of the Word. It made one feel that nothing is impossible. It carried us back to apostolic days, when the power of the Holy Ghost descended; and obscure and humble men were credited with having turned the world upsidedown. We are positive that the great number of ministers present got a new conception of the possibilities of the Christian ministry from Dr. Norris' address.

The ministry has become very largely conventionalized; and too often men expect to find some sphere of service where they can work with everybody's approval. After hearing Dr. Norris one felt that a New Testament

church might be established anywhere by men divinely commissioned to preach the gospel. Large numbers testified to having received great inspiration from Dr. Norris' address.

Thursday's Great Climax.

The Conference was continued on Thursday evening in Belden Avenue Baptist Church, of which Dr. J. W. Hoyt is the pastor. We have known Dr. Hoyt for years; and have rejoiced in his fidelity to the truth. Successful everywhere, he seems to have had a wonderfully fruitful ministry in Belden Avenue. His great church was filled to capacity, with many standing. The principal address was delivered by Dr. Norris, on the endowment of power. It is impossible to describe the service. The address was biblical and simple; but was accompanied with power that lifted the great congregation out of itself, and inspired everyone with a new determination to stand fast in the faith of Christ, and to demonstrate the supernaturalism we profess.

Great Enthusiasm.

We have thus described the carrying out of the programme. But this can give no conception of the enthusiasm for the cause in which the Baptist Bible Union is enlisted; which the whole Conference generated. There was a very large number present from the State of Illinois outside of Chicago, as well as from Chicago itself. Wisconsin, Missouri, Kentucky, Indiana, Nebraska, Minnesota, Michigan, Ohio, and several other states, were represented. One pastor came all the way from Saskatchewan, in Western Canada, to attend the Conference.

The Baptist Bible Union Rapidly Gaining.

But what were the results? First of all, the Conference demonstrated that the Baptist Bible Union is gaining a large place in the affections and confidence of an increasing number of pastors and laymen. There are many who had come almost to despair of ever finding a fellowship in which they could, without opposition, rejoice with others in a vital evangelical faith. There were ministers there who for years had wearied of attending Ministerial Conferences and Associations and Conventions, in which they had either to acquiesce in views which involved a denial of the fundamentals of the faith, or else draw their sword in battle. Not a few of them had abandoned the practice of attending such meetings, feeling that they were injurious, rather than otherwise, to their spiritual health. They are finding in the Baptist Bible Union an answer to their prayers: a fellowship with brethren of like precious faith, who are determined to stand to the end for the "faith once delivered."

States Being Organized.

The initial stages of a great war are usually full of excitement. This is often followed by a period of dogged waiting, on both sides, for a greater and more thorough preparation for the battle. The Baptist Bible Union has reached that stage where it is quietly but steadily organizing its forces. At this Conference the organization of the State of Illinois was effected; while steps were taken which will insure the early organization of three or four other states. When the states are thus organized Conferences will be planned in every district; and the battle carried into the enemy's camp.

A Long War.

It is abundantly evident that the war in which the Baptist Bible Union has enlisted is one which will continue for many years. Between Modernism and Evangelical Christianity there never can be peace! It is impossible that mod-

ernists and true fundamentalists should dwell together in the same house: their interests are as wide apart as the poles. Modernism is anti-supernatural all through,—and that means anti-Christian. There can be no peace or co-operation between the two! The Baptist Bible Union makes no secret of its militant character: it is not a diplomatic, but an army, corps. It absolutely refuses to compromise; and is determined to conquer. It will wage relentless war upon the principles of Modernism everywhere,—in every department of our denominational life, whether it be missionary, or educational, or administrative—wherever Modernism is found, whether in preachers or secretaries, or professors, or board members, or missionaries, the Baptist Bible Union will unsheath the sword against it.

The Baptist Rank and File Are Sound.

We have the utmost confidence still that the rank and file of our Baptist people, in all Conventions, are true to the faith. We believe it is the endeavour of the enemy to corrupt the leadership of the Denomination, and to impose upon free Baptists a kind of religious Sovietism. Beyond question, the Chicago Conference, among other things, will have the effect of inspiring great numbers of pastors to stand more firmly than ever for the independence of the church; and to refuse to allow extra-church authority to control the affairs of the churches over which they preside. The assumption of authority on the part of the paid secretaries of the Denomination is only one of the manifestations of Modernism; and is a part of the general apostasy to which the Denomination is subject.

Many Young Men.

Another of the encouraging features of the Conference was the presence and interest of a large number of young men. In some quarters it is assumed that the principles of Evangelical Christianity are held only by men of mature years who are unwilling to break with the traditionalism of the past. If that were so, humanly speaking, the prospect would be dark indeed. But to see the large number of young ministers who were so evidently willing, if need be, to die for the faith of their fathers, filled us with hope for the future.

The Moody Bible Institute.

We were exceedingly fortunate to be permitted to hold our Conference in the Moody Bible Institute. While the Institute is undenominational, and makes its contribution to the life of all evangelical bodies, we believe the majority of the students are Baptists. It is a most hopeful sign that such a host of young men in preparation for the ministry of the Word at home and abroad, stand so uncompromisingly true to the faith. While the theological seminaries who have substituted human reason for divine revelation are begging for students, and offering students, in some cases, a free house and liberal support as an inducement to come and study within their halls, there are many who turn their backs upon it all; and choose deliberately to attend institutions which stand true to the Word, even though they have to work in the kitchen to pay for their support. Hence, the Bible-training schools where the Word of God is honoured, are everywhere thronged; while many of the theological seminaries go begging for material to keep their professors employed.

Good News Financially.

Another encouraging result of the Chicago Conference was the financial returns. When the Baptist Bible Union began its organized existence in Kansas City in 1923, it came into being with a somewhat heavy financial encumbrance. We had no regular funds upon which to draw; but went forward in

faith. Since that time a large amount of money has been spent for the publication of literature. The office expenses have had to be maintained, and a secretary's salary provided. The organization has evidently won its way to the confidence of a great many people. The establishment of head-quarters in Chicago involved extra office and other overhead expenses, but all this has been provided; and the Baptist Bible Union at this hour is one organization that is absolutely free from debt, with all accounts paid and a small balance to its credit. For this, we praise the Lord.

More Money Needed.

We would not have our readers, however, assume that we are not in need of money. We desire at the earliest possible moment to secure the services of a strong man who will become Field Secretary of the organization; and as our means will allow, to reinforce him with others who will share his labour. We do not expect to do everything at once. Napoleon won his victory by brilliant strategy,—but Wellington organized Napoleon into exile. We propose patiently to plod along until we have established a vital unit of the Baptist Bible Union in every state of the United States, and in every province in Canada. Beside this, it is our hope that city and sectional units will be established; and that all who hold to the old faith may find within the Denomination a common fellowship. All this will require money.

The Value of the Printed Page.

We hope to use the printed page more and more liberally. We hope to see the number of small papers multiplied. In the days of the war, we grew accustomed to walking about the streets of London at night when all the lamps were darkened; and to see the darkness of the night pierced by great shafts of light, as the powerful search-lights swept the sky in search of the enemy. This, we hope to see repeated in our war against Modernism: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." There is nothing Modernism fears so much as the light. It works in the dark and in secret places; it instills its poison into immature and uninstructed minds; it mercilessly works havoc among the young students; and invariably endeavours, like Napoleon, to crush its enemy in detail! We purpose to unmask this pitiless monster; and to turn the light of publicity upon its machinations everywhere.

Churches Putting the Union on Their Budget.

We are glad to report that an increasing number of churches are putting the Baptist Bible Union on their budget. We ought to have for our immediate needs an income equal to at least \$25,000.00 a year. Last year at Milwaukee the Northern Baptist Convention appointed a committee to investigate conditions on foreign mission fields; and authorized the expenditure of a sum not to exceed \$25,000.00 to pay the expenses of the Commission. The Baptist Bible Union exists to endeavour to prevent the condition of affairs alleged to obtain on foreign mission fields under Baptist control to-day. We believe the Baptist Bible Union is both a missionary and an educational institution; and we have no hesitation in suggesting to churches who are perplexed as to where to send their missionary money, that it would be a wise expenditure of their gifts to use them to clean the denominational house, in order that the principles of Evangelical Christianity may be maintained. We suggest to all who read these words; that they consider the advisability of giving a place in their church budget to the work of the Baptist Bible Union.

The Northern Theological Seminary.

During the course of the Conference, Dr. Norris referred to a pamphlet issued by the President of the Northern Theological Seminary in Chicago—a seminary which we had always supposed was entirely orthodox; and which was established only a few years ago as a protest against the Modernism of other seminaries. His interpretation of the paragraphs quoted from the pamphlet was challenged by some students of the Seminary who were present; while on the other hand, an apparently large and influential group of students from the same Institution seemed to share Dr. Norris' fear.

We pronounce no opinion as to the orthodoxy of the Northern Baptist Seminary. We have in these pages referred to it before as one seminary that was free from the taint of Modernism. We hope that it is still free from it. We should be very sorry to find that the fears of one part of the student-body who vigorously contend that grey hairs are here and there to be found upon it, were well-founded. We are quite aware that many a good man has been unjustly suspected. We know, too, that it seems to be a common human disposition to believe an evil report more readily than its opposite. We say again, that we have no knowledge of there being any sort of Modernism in the Northern Theological Seminary; and sincerely hope that that Institution is sound to the core. Honesty, however, compels us to admit that if suspicion rests upon the Seminary, President Taft has himself to blame for it. Some of the paragraphs in his pamphlet are so unfortunately phrased as undoubtedly to afford comfort to the enemy. The English language is sufficiently rich to make it possible for a man to say exactly what he believes—and what he does not believe. There are some men on both sides of this controversy whose positions are so thoroughly understood, that no one in his senses would ever think of proposing a commission to find out what these men really believe. If we were in President Taft's place, we could issue a statement that would not occupy half the space of a *Witness* page, which would for ever put an end to all doubt, and show beyond all peradventure where that Seminary stands. We respectfully suggest to Dr. Taft that he ought to issue another pamphlet, in which his colours will be nailed to the mast; so that all the world may know exactly where he stands.

The climax of this great Conference was reached when the resolution printed at the beginning of the article was unanimously passed. In addition, it was decided to hold another Conference in Memphis, Tenn., May 11th and 12th, preceding the Southern Baptist Convention, and following the World Conference on Christian Fundamentals, which meets from May 3rd to 10th, inclusive, in that city.

THE PASTOR GOES TO BRITISH COLUMBIA.

The Pastor will leave Monday evening, February 9th, for Vancouver, B.C. He expects to speak in Winnipeg, afternoon and evening, February 11th. He will reach Vancouver Saturday, the 14th; and will speak in the Mount Pleasant Baptist Church three times Sunday, the 15th, and afternoon and evening daily throughout the week. Probably some other building will be engaged for the services of the 22nd. Returning, he will speak at Crescent Heights Baptist Church, Calgary, Tuesday evening, February 24th; and will be back in Toronto in time for the Saturday evening prayer meeting, February 28th. He will preach at both services March 1st.

The Whole Bible Sunday School Lesson Course

Lesson LXXII.

February 15th, 1925

ESTHER'S CONQUEST—Book of Esther, chapters 5-10.

The chapters before us in this lesson may be taken: first, as a revelation of providence; and secondly, as a revelation of grace.

I. A Revelation of Providence.

1. In the hour of emergency God always has His instrument ready. He is never taken by surprise. Esther had been trained and introduced to the court, so that she might obtain access to the king in the hour of need. It is always so. God is never at a loss to find an instrument for His purpose. History, as has been said, is His story. 2. God opens the way of all those who are willing to pay the price of doing good. At great risk to herself, Esther entered the king's presence; but he held out to her the golden sceptre. Though there are always "many adversaries", those who would walk in the ways of righteousness will never lack for an "open door". 3. Haman's attitude in the fifth chapter is illustrative of the proverb, "Pride goeth before destruction, and an haughty spirit before a fall." 4. Jealousy always blinds its victims so that they go like sheep to the slaughter,—to their own destruction. Haman was so blind as to prepare the instrument for his own execution in advance. 5. Divine justice is always sleepless. The wakefulness of Ahasuerus was due to the wakefulness of a Greater than he. We need not fear that the Judge of all the earth will fail to read what is written in the books. 6. The sixth chapter illustrates the principle that virtue never fails of her reward. The thirty-seventh Psalm is a useful commentary upon this principle. 7. The sixth and seventh chapters are a commentary, also, upon the principle that "sin, when it is finished, bringeth forth death". It is always found out in the end. Haman's true character is sure to be disclosed. 8. Thus these chapters show also that there is a moral law which decrees that the humble shall be exalted; and the proud shall be abased. 9. The story also suggests that the machinations of the wicked fail of their accomplishment; and are sure, ultimately, to be reversed.

II. A Revelation of Grace.

1. Esther and Mordecai together represented a mediatorial ministry which is suggestive of the mediatorial work of our Lord. But it takes Esther and Mordecai together to provide even an imperfect illustration; and if all the Esthers and Mordecais of history were joined, they could not fully represent the ministry of Christ. 2. Mordecai's merit exalted him to honour; and gave authority to Esther's petition. Thus while salvation comes to us as a gift of grace, its provisions are based in justice; and have been purchased by the meritorious sacrifice and service of our Lord Jesus Christ. As the sinless life of Christ, under the law, gave value to His death in our behalf, so His all-atoning sacrifice gives authority to His present intercession. 3. The downfall and destruction of Haman, as an incarnation of a jealous and murderous hatred, is prophetic of the destruction of him who was not only the Jews' enemy, but the enemy of all mankind. 4. As the gallows of Haman was designed to destroy Mordecai, but was used for the execution of Haman; so the cross of Christ, designed to still for ever the voice of divine grace, has become the instrument of sovereign grace for the salvation of the condemned, and the discomfiture and ultimate destruction of their enemies. 5. The Jews were given permission to fight for their lives. There is a sharp contrast here to the

gospel story, for sinners are saved by Another's vicarious victory rather than by their own. 6. The feast of Purim was designed to serve as a perpetual memorial to keep green in the memory of the people the great day wherein they were delivered from death. Thus do believers also keep the feast of the Supper in remembrance of the deliverance of Calvary. 7. The book of Esther closes, like the Canon of Scripture, with a mighty mediator before the throne: "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

LAST SUNDAY'S SERVICES.

The attendance at Bible School last Sunday morning was nine hundred and twenty-three. There was a great congregation at the morning service, practically filling the church. The Pastor preached on, "If children, then heirs." In response to the invitation, about ten came forward. In the evening service a great congregation was present, and fifteen were baptized. The Pastor gave a brief Communion message for about ten minutes; and following the dismissal of the public service the people assembled for the Communion.

We venture the assertion that such a Communion Service has never before been seen in all the long history of Toronto Baptists. The ground floor of the church was filled, and first of all overflowed into the galleries on both sides; but later, by a little crowding, room was made on the main floor for all who desired to partake. Forty-seven new members were received into the fellowship of the church, forty-one of whom were present and received the hand of fellowship. For many years only a part of the downstairs was equipped with receptacles for the Communion cups, but it has become necessary to provide every seat with them; and on Sunday evening every one of them was utilized. We expect in the very near future to have to similarly equip the pews in the galleries; for the continual increase the Lord is graciously giving us, is certain to make this necessary.

DR. J. W. HOYT OF CHICAGO IN JARVIS STREET PULPIT.

We count ourselves very fortunate in being able to secure the services of Dr. J. W. Hoyt, pastor of the Belden Avenue Baptist Church, Chicago, to take the Pastor's place during his absence. Dr. Hoyt's record in the pastorate is one of fidelity to the truth, and of extraordinary spiritual success. Of all his pastorates, none have been more fruitful than that of Belden Avenue, Chicago. Dr. Hoyt will arrive in Toronto either Wednesday evening, February 11th, or Thursday morning, the 12th. He will deliver the Bible lecture Thursday evening, February 12th, and also Thursday, February 19th; and will teach the Pastor's Bible class and preach morning and evening, both February 15th and 22nd.

OUR CHINESE SCHOOL.

Our Chinese School which was started less than a year ago, has grown until it is one of the largest, if not the largest School in the city. Classes are held Sunday afternoon at 3 o'clock and Wednesday evening at eight. We still need more teachers for this department of our work. Give your name to Mr. Hutchinson or Miss Davey.