

# The Gospel Witness

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

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## The Jarvis Street Pulpit

"THIS SAME JESUS \* \* \* SHALL COME."

The First of a Series of Sermons on the Second Coming of Christ, by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, May 31st, 1925. (Stenographically reported).

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.



OR a good many years the doctrine of the Lord's personal return seemed to me to be so clearly taught in the Scriptures, it seemed to be a truth that was so self-evident, that it was unnecessary to affirm it; and that it might safely be assumed, or taken for granted. But in our day this doctrine appears to be specially obnoxious to our modernist friends; and the vials of their wrath are poured out upon all who are simple enough to believe that Jesus Christ will actually come again. In these pamphlets which we have been considering Thursday evenings, we have observed that the author absolutely denies the "blessed hope"; and declares that it is vain to look for the personal coming of Christ. And yet he rightly affirms that practically every New Testament writer taught the doctrine of the Lord's second coming, and that the early church received and believed the truth.

This evening I think I may safely, in this first address, be very elementary; and ask you to examine with me some of the Scriptures which assert that the Lord Jesus will come again. The verse I have read to you tells us that He will come as He went: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." While His hands were spread abroad in parting benediction, He was taken from them, "and a cloud received Him out of their sight." Very naturally they stood gazing up into heaven, looking at the cloud which had received their Lord out of their sight; and while they thus stood gazing, two angels stood by them in white apparel and told them that that was not the correct attitude to assume toward His ascension: "Why stand ye gazing up into heaven? He is gone for a little while, but the very same Jesus Who has just left you will some day come

again; and He will come exactly as He went. A cloud received him out of your sight: some day you will see Him coming on the clouds with power and great glory; and when He comes He will be the same Jesus Who went away, unchanged through all the intervening years."

What a blessed promise it is, that this word should be given in connection with the promise of the Lord's return, that Jesus is the same! It would be impossible to suggest any improvement. You could not have a better Christ; you could not have One more gracious. We do not want One without the marks of the nails, for they mean so much to us,—an unchanged Christ, a Christ Who is unlimited in power, of tender compassion, the very same Jesus, yesterday, to-day, and for ever! We do not see Him now, for He is yonder in the glory; but some day He will reveal Himself again, He will manifest Himself; and the promise is that when He comes, He will be just the same.

## I.

Well, then, it is worth while examining this Scripture, and considering IN WHAT BODILY FORM AND IN WHAT MANNER OUR LORD WENT AWAY. He rose again from the dead. He had been born of a virgin; He had a body such as we have. They nailed Him to the cross, and His blood was shed. They laid Him in the grave: and after His resurrection He appeared: "He shewed himself alive after his passion by many infallible proofs." He appeared to His disciples in bodily form; and He said to them on one occasion, "Handle me, and see; for a spirit hath not flesh and bones"—not flesh and blood—"for a spirit hath not flesh and bones, as ye see me have." To Thomas He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." He had a real body, a material body, which could be touched. Moreover, we read that he ate a piece of broiled fish and of an honey comb: He had breakfast with His disciples in a real body.

Yet it was not precisely like the body He had before His crucifixion. "The life of the flesh is in the blood." His blood was poured out for our redemption. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I would not lay undue emphasis upon this suggestion; but it appears to me that the resurrection body of our Lord Jesus was sustained by the indwelling power of the Spirit rather than by the blood. It was sown a natural body, it was raised a spiritual body. But be that as it may, with that body He went out to Olivet; and with that body from Olivet He ascended, and He carried with Him into the glory a redeemed human nature,—spirit, soul, and body, into the presence of the Holy One Himself, the Firstfruits of them that sleep. And when He comes He will come as He went, and He will bring that body back with Him. I think if language means anything, it means that He will appear, that He will be manifested, in bodily form.

John saw in the glory a Lamb as it had been slain—the marks of the nails were stil visible. Sin had left its mark upon the Redeemer: the mark is indelible. It is His supreme glory; and in heaven He bears it still. When He comes He will come in bodily presence—a literal, personal, return: "This same Jesus" will come as He went.

Modernists seem to copy one another,—men like Faunce, Fosdick, Vedder, Shaffer Mathews, and all the rest of them. They are particularly opposed to the truth that Jesus will come again—to use their phrase—"on the literal clouds of the sky." If language means anything, it was a real cloud which received Him out of their sight; and in many passages we are told that He will come in the clouds of heaven in power and great glory. His coming will not only be in bodily form, but it will be a visible coming: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wall because of him"; "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." He will come in a blaze of glory; He will come like the lightning; He will come so that everybody shall see Him: "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven",—I do not know what that means except that it is another way of stating the truth of Revelation, that "every eye shall see Him."

These are simple commonplaces to any student of the Word. Surely, it is

impossible to read the Scripture without accepting these plain statements as intended to convey to us the promise of a literal, physical, return of the Lord.

Obviously, then, the promise of the Lord's return is not fulfilled by a merely spiritual coming; as, for example, the coming of the Holy Spirit on the day of Pentecost: "I will not leave you comfortless: I will come to you"; "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." That is a specific promise of the coming of the Holy Spirit. But in another place He said, "I will come again, and receive you unto myself." That is an entirely different thing. He had definitely promised that He would send the Holy Spirit; and on the day of Pentecost that promise was fulfilled, and the Holy Spirit came: "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The author of the Methodist pamphlets we are considering insists that the promise of the coming of Christ, such as it is, finds its fulfillment in the gradual dissemination of the principles of His teaching, and the dominance of that teaching in the thought of men. For instance, I heard a certain minister who said that he was on a 'bus in New York City; and a young girl was sitting in the 'bus. A tired workman got on; and when she saw this man who was very weary from the labor of the day, and that there was no place for him to sit down, she rose and gave the tired workman her seat. And this preacher said that in that act the Lord came into that 'bus.

Some of our friends who are so wedded to a social reform programme would tell us that wherever it is possible to observe a betterment of social conditions, there is a partial fulfillment of the promise of Christ's coming. For instance, when we had Prohibition, Christ came! The difficulty, however, is that He did not stay! You see that sort of teaching will not hold. The promise of His coming means much more than that He will come merely in spiritual presence; it means that He will actually, literally, come Himself, as unmistakably as He went.

## II.

Let us look for a moment or two at THE TEACHING OF THE NEW TESTAMENT. The synoptic gospels are full of the doctrine of the Lord's return. Matthew speaks of it. The principle of it, and the promise of it, are wrapped up in the Master's parabolic teaching: He delivers certain talents, he delivers certain pounds; and goes into a far country. By and by He returns to receive His own with usury. He represents Himself as One Who commits certain things to His servants in trust, saying to them, "Occupy, trade therewith, until I come. I am coming back again some day." The twenty-fourth and twenty-fifth chapters of Matthew are full of the doctrine of the second coming of Christ. The parable of the virgins, for instance: "At midnight there was a cry made, Behold, the bridegroom cometh." These, according to the inspired writer, were the very words of Jesus, the teaching of the Lord Himself.

Mark and Luke teach the same thing just as fully and clearly as does Matthew. I remind you of this, that our Lord stood before the high priests and was asked, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

What was the doctrine that called forth their special hatred? The doctrine of His Deity, and the doctrine of His personal reign, His personal return,—His coming in the clouds of Heaven. And because Jesus said that He would come in the clouds of heaven with power and great glory the religionists of His day said, "He is worthy of death." The carnal mind never did take kindly to the doctrine of the personal reign of Jesus Christ,—and it never will. I think there is special significance in the fact that at that critical hour when His relationship to the Father was being discussed, when He was on trial,—that at that particular time He should not only have asserted His oneness with the Father, but that He should have prophesied of the day when He would

come back again in power and great glory. I pass by the gospel of John for the moment, but will return to it later. I have not time to lead you through all the passages; but if you take the concluding chapters of Matthew, Mark, and Luke, and study them, you will find that just as our Lord is approaching the cross, and is about to leave His disciples, He gives special emphasis to the great truth that He is going only for a little while; and that by and by He will come back again.

The Acts of the Apostles, written by Luke, you will find described as a treatise not only of what Jesus began both to do and teach, but by implication, of that which He is continuing to do. And throughout the dispensation of grace, He is, through the Spirit, continuing His work. Peter referred to the Lord's coming when he quoted the one hundred and tenth Psalm: "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." He is coming back again some day to reign over the earth. And Peter said later that the heavens must receive Him until the time of the restitution of all things; but he also taught that He would come back again. If you study the Acts of the Apostles you will find that the promise of the Lord's return occupies a very prominent place in the apostolic teaching—not only that He came once, but that He is coming back again.

Then, when you come to the Pauline epistles, they are full of it. Remember that the Apostle Paul did not company with our Lord during His earthly ministry. He was given a special revelation, in order that he might be qualified for the exercise of his apostleship, for it was obviously recognized that one of the conditions indispensable to an apostleship was that he must have seen the Lord. So, Paul said he was as one born out of due time; and he saw the Lord by special revelation. He tells us that his gospel was not received from man; neither was he taught it by the revelation of Jesus Christ. I can quote page after page to establish that contention. The Apostle Paul contended that he was writing by divine revelation.

The Apostle Peter says, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." Peter is discussing the promise of the Lord's return; and he says that in all Paul's epistles the return of the Lord is taught, "which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Unlearned and unstable men fail to apprehend this great truth with which the Pauline epistles abound!—most particularly, the first and second epistles to the Thessalonians. They deal especially with the doctrine of the personal return of the Lord. I remind you of that great passage—we read it always at the graveside—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you"—that is our opinion? No!—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Paul says that he gives us that teaching "by the Word of the Lord", that it is a special revelation to him about the second coming of Christ; therefore He is really coming again.

I need not spend time discussing the epistles of Peter; but I read to you last Thursday evening that great passage in which he said that "there shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." He does not say they have not the mental capacity to receive it, but he says that the great truth of the origin of things, and of the deluge, of God's creative work, are equal with the truth

of the Lord's coming; and that men are willingly ignorant of it. They do not want to believe it, and will not believe it. Yet he insists upon it: that that great fact is in prospect for the believer, and that Jesus Christ is certainly coming again.

Have I missed any writer? Yes, the writer of the book of Jude. What have we there? It is only one chapter; but it is full of the doctrine of the Lord's coming. It is scarcely too much to say that is the theme of it, that the Lord is coming again.

Then we come back to John. The author of the pamphlets to which I have referred tells us that every New Testament writer taught that the Lord was coming again, except John. The church believed it; and when the Lord did not come a crisis was reached and something had to be done! So the writer of John's gospel came to the rescue; and that gospel, according to this author, was written to show wherein Paul and Peter and Jude, and the writers of the first three gospels, were all wrong, and that it was a great mistake to expect the personal return of the Lord. So John wrote his gospel to explain that the only coming of Christ was the coming in principle, and in spiritual presence; and that the personal coming of the Lord was a vain hope.

Infidelity could scarcely go further than that. It means that there was not one solitary writer of the New Testament who was not mistaken, that these apostles misled the early church, and that John was the only one who had seen the light. It is only by the grossest misinterpretation of John that that position can be maintained. John did speak of the coming of the Spirit, John did write the words as from the lips of Jesus which I have quoted: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." But John said more than that. He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself."

Let me ask, What did John's contemporaries understand by the coming of Christ? How did they understand the promise at John's lips, or the promise as spoken by the Lord Himself? You remember how John records that Peter asked—when the Lord had brought forth that threefold confession from Peter: "Thou knowest all things; thou knowest that I love thee"; and the Lord prophesied that the day would come when he should be bound and carried whither he would not, "signifying by what death he should glorify God—Peter turning, and seeing John following, said, "Lord, and what shall this man do?"—now mark—"Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" What is the principle there? That those who talked of the coming of Christ, who had sat at His feet and heard His personal teaching, associated the coming of Christ with the principle taught in that rapturous passage which I have read: "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." And when Jesus said, "If I will that he tarry till I come," they said, "If he tarry until the Lord comes he will not die." They thought of a personal return that would deliver them from the power of death; and that if a man should live until Christ should come he would not die at all. "Behold, I shew you a mystery; We shall not all sleep"—that is in first Corinthians—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed."

John's gospel itself, in its closing verses, proves conclusively that John's contemporaries understood the promise of the coming of Christ in the same way as the other writers of the New Testament; and it is the grossest misrepresentation of Scripture to say that John wrote his gospel to correct Paul.

If you come to the last book of the Bible, of which also John was the writer, it begins with the declaration that it has to do with the things that are yet to be. In the first chapter we have that great passage I have quoted: "Behold he cometh with clouds; and every eye shall see him, and they also

which pierced him: and all kindreds of the earth shall wail because of him." The last book of the Bible is full of the doctrine of the Lord's personal return, leading up to that great chapter when the white horse and his Rider shall come down the skies, when Jesus Christ shall take to Himself His great power and reign. It closes with the words, "Surely I come quickly"; and believing souls answer, "Even so, come, Lord Jesus."

But is that all? I have not time to take you through all the wonderful passages in Hebrews and James that speak of His coming; but I have only suggested to you a line of study that is to be found in the New Testament.

But what is the testimony of the Old Testament? Has the Old Testament anything to say about the second coming of Christ? Read the book of Genesis, and you will find that the promise of the Lord's return, and His personal reign on earth, is in the book of Genesis. "Now to Abraham and his seed were the promises made. He said not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The promise of that universal blessing which was to come through Christ, and the promise of the inheritance of the land, have not yet been fulfilled. Do not run away with the idea so popular to-day that since we have the New Testament we can afford to dispense with the Old. You cannot understand the New without an understanding of the Old; and you cannot understand the Old without the New. I have said it to you so often, that the roots of the New Testament are in the Old; and if you do away with the Old you do away with the New. The Old and the New are one; and there is not one page in the Old or New Testaments which is obsolete: it is the living Word and is being fulfilled to-day, and will be fulfilled until the end of the age.

Let us now come to the prophetic Scriptures. We were talking a week ago Sunday morning about the second Psalm: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It speaks of the reign of Christ—not of His Saviourhood, not of His coming in grace and in mercy only, but of His coming at last in power and great glory, to rule over those who otherwise will not accept the sway of His great sceptre. Had I time I would quote to you the forty-fifth and sixty-ninth Psalms. Then, the prophecy of Isaiah, notably from the sixty-first chapter on, is full of this teaching. Have you ever studied the book of Ezekiel?—that book of wonders, that book of majestic symbols, that book of infinite riches, which looks forward into the future when God will be supreme? You cannot understand the book of Ezekiel's prophecy apart from the promise of the Lord's return. He is coming again; and much of Ezekiel's prophecy has yet to be fulfilled. If we turn to Daniel, for instance, we read of the Stone cut out of the mountain without hands, and it fills the whole earth. That has not come to pass yet; but it is coming, for Jesus is certainly going to return. And so through all the minor prophets—notably Zechariah—every one of them sounds forth the promise of the second coming of the Lord.

It is on every page of the Book: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Around these two points all the world's history gathers. We date everything from the coming of Christ the first time; and His coming again is that one far off divine event to which the whole creation moves. I do not think it is possible rightly to understand or interpret the history of the past, or to understand the events of our own time, apart from this gracious promise of the coming of the Lord.

Then, my friends, by every analogy, we ought to look for His coming. Every day has its eventide; every springtime has its harvest; wherever there is sowing, there comes a time of reaping. Are we to go on for ever and never arrive? On the seventh day what did God do? He finished all His work, and He said that it was very good. When He died on the cross, or ere He died, what did our Lord Jesus say? He cried with a loud voice, "It is finished!"

Some day He is coming again to claim the purchase of His blood. He has given us His Spirit, the earnest of His Spirit—what for? "Until the redemption of the purchased possession unto the praise of his glory." He has paid the price, and some day He is going to claim His bride. Boaz played the part of a kinsman; and called for observers to witness that he had that day purchased the inheritance of a certain kinsman, and, with it, a certain widow to be his bride; and there came a day when he claimed the bride he has espoused. Our Lord Jesus will not be charged with breach of promise. Having believed on him we are engaged, and the marriage of the Lamb is certain to come some day. ("Amen!") The cry will assuredly be heard, "Behold the bridegroom cometh."

Look abroad on the world to-day. Surely we must conclude that all forms of human government have failed,—whether republicanism, or Sovietism, or monarchism. If there is one thing that human history has demonstrated, it is that man is not fit to govern himself. President Wilson talked about making the world "safe for democracy." The world never will be safe for democracy, for democracy is not its ultimate end. Some day we shall joyfully submit to a benevolent Despotism; and our Lord Jesus shall be King of all the earth. He will come and take to Himself His great power and reign. Study any page of human history, and over the failure of all forms of human government there seems to be written, "Even so, come, Lord Jesus," for man does not know how to rule this world. We have failed, every one. I do not wonder that our so-called social reformers—who talk so much about social reform and do so little of it—I do not wonder they hate the doctrine of the Lord's return. No man will love His appearing who wants to be his own master, his own king. Only when we learn that man's highest vocation is to be a king, subject to the King of kings, shall we rightly understand the truth of God's Word.

Just this further word: what will the coming of the Lord mean to you who are Christians? Do you want Him to come? Oh, it is a "blessed hope" for the believer, is it not? It will be a day of vindication of our faith. I want to give my personal testimony. I am so sure that this Bible is the Word of God, and that through all the ages of eternity God will vindicate His own Word, that if I stood absolutely alone in a world of millions, I would trust Him in the confidence that in that day God will vindicate my course. I have proved it: I know it is the Word of God. I believe it; and some day my Lord Who speaks to me in that Word is going to vindicate my faith; He is going to prove to an assembled universe that he is a wise man who has staked his all on the Word of God Who cannot lie. So they may laugh, and say what they like about "Fundamentalism gone mad," and all that. It does not disturb us in the least. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision!" "Whosoever believeth on Him shall not be ashamed." When He comes down the skies it will be a great day of rejoicing for those who have trusted Him; and we shall be able to say to each other, "I told you so." It will be a great time when we open the Bible together on that great morning in the light of His coming. We shall see this old Book fulfilled before our eyes, and the Lord God vindicating the trust of His people. I can think of nothing that could surpass that for joy. That will be "joy unspeakable and full of glory."

And, my brother, there is going to be a marriage. It is a fine thing to have love letters from our Lord. This Book is a bound volume of them. But, oh, that is a poor substitute for the presence of our Beloved, is it not? At the best, it is a very poor substitute, yet we praise God for the letters. But some day we are going to have the Bridegroom Himself:

"O the deep, deep love of Jesus,  
Vast, unmeasured, boundless, free;  
Rolling as a mighty ocean  
In its fulness over me.  
Underneath me, all around me  
Is the current of Thy love;  
Leading onward, leading homeward,  
To my glorious rest above."

Will it not be a great day when we are shut up to Him, when He shall come and wipe away all tears from our eyes, and lead us into the presence of the

Father, without spot or wrinkle or any such thing? That is what the Scripture says: some day He will present us to His Father, a glorious bride; we shall have on our wedding garments, and we shall be unashamed in the presence of archangels and cherubim and seraphim.

When He comes, it will be a day of rewards. He will come to reward His servants. There will be a great many people in that day who have figured very largely in the public press, who have been leaders in the church,—who will not be in the front rank at all. They built wood, hay, and stubble; and they will be saved so as by fire; while some obscure washerwoman about whom the world never heard, will have a prominent place. She took China upon her heart, and prayed for the missionaries there, or India. She was doing little deeds of kindness to which nobody paid any attention all the time. But the angels were writing it all down, and when He comes He will bring her reward. "His reward is with Him." In that last day it will be with some as with Mordecai at the king's gate in sackcloth and ashes. The King will turn to the chronicles and will find written down what someone has done; and He will say, "What hath been done for such an one?" He will call us into His presence, and reward us for our work. I love to think of that remark of General Booth's: "All my officers have large salaries,—payment deferred." Yes, when the Lord comes it will be a great day; we shall all be millionaires then. It is worth while suffering all kinds of hardships with that in view.

But there are some here to-night who are not saved; and the coming of the Lord will not be a great day for you. When He comes the door will be closed, and there will be no gospel. I cannot find in the Scriptures that there will be any hope or any opportunity for anyone to turn to the Lord when once Jesus comes. We take the bread and wine—what for? "Ye do show the Lord's death"—until when?—"till He come." That is the gospel: "Till He come." But when once the Master of the house has risen up and hath shut to the door, and they stand without and cry, "Lord, Lord, open to us," it will be too late then. The foolish virgins had their lamps, but they had no oil. They made a religious profession, but they had not the Spirit; they were supposed to be waiting for the Bridegroom, but they were not ready; and ere they could make the necessary preparation, the door was shut and they were excluded. It was for ever too late.

It will be a day of judgment for the unsaved. God hath appointed a day when He shall "judge the secrets of men by Jesus Christ according to my gospel." A day of judgment is coming for the whole world; and if our sins are not judged at the Cross, if we have not accepted the judgment of God as passed at the Cross, if we have not received forgiveness for our sins, we shall have to stand before Him and face them on that day.

Oh, my friends, I would fain come to you as one who standeth by and heareth the Bridegroom's voice. I would come as a friend of the Bridegroom to have a word with His prospective bride; and beg of you in the Saviour's name to cut loose from all these movements which to-day deny this holy Book, and get back to the Book, being willing even to be fools for Christ's sake. Let us have His ring on our finger; let us be betrothed to the Well-Beloved. As He bids us come to-night, shall we say "Yes" to His pleading? He is asking us if we will have Him to be the Bridegroom of our souls for ever. He will have us if we will accept Him; and when He says, "I will," He has done His part. It is just like a marriage ceremony. I often perform them. "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?" When he says, "I will," he has done his part. "Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honor, and comfort him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?" And when she says, "I will,"—when they both have said "I will," it is for ever settled. If they were to come to me afterward and say, "We should like to change our minds," I should have to say, "I am sorry. It is too late for you to change your minds now. You have



both said, "I will," and in the eyes of the law you are no more twain but one flesh."

The Bridegroom of your soul has already said, "I will." He bears still the marks of the purchase price: the wounds are in His hands, and in His side and feet; the marks of the thorns are upon His brow. He is saying, "I will have you for my bride"; and if that man or woman down there in the seat will say, "I will," that will settle it for ever. If with all your heart you will really say that to Him to-night—"I will yield to Him, believe in Him, trust Him"—then come down the aisle as we all sing and acknowledge it. May the Lord enable a great many so to do, and you will be betrothed to Him for ever.

### THE BAPTIST BIBLE UNION ANNUAL MEETING AT SEATTLE, WASH.

The Third Annual Meeting of the Baptist Bible Union of North America will be held in the First Presbyterian Church, Seattle, Wash., June 24 to 29, 1925. The Sunday morning and evening services will be the regular services of the First Presbyterian Church.

**Wednesday**—3.00 p.m., Address: Dr. F. W. Farr, Los Angeles, Cal., "The Inspiration of Scripture." 7.45 p.m., Address: Dr. W. B. Riley, Minneapolis, Minn., "The Creation."

**Thursday**—10.00 a.m., Address: Dr. O. W. Van Osdel, Grand Rapids, Mich., "The Holy Spirit." 3.00 p.m., Address: Dr. F. W. Farr, Los Angeles, Cal., "Prophet, Priest, and King." 7.45 p.m., Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Four-Fold Creation."

**Friday**—10.00 a.m., Address: Dr. O. W. Van Osdel, Grand Rapids, Mich., "The Devil." 3.00 p.m., Address: Dr. T. T. Shields, Toronto, Ontario, "The Deity of Christ."

**Saturday**—2.30 p.m., Report of Executive Committee; Election of Officers and Standing Committees for the year. 7.45 p.m., Address: Dr. F. W. Farr, Los Angeles, Cal., "Election in the Plan of Redemption."

**Sunday**—11.00 a.m., Sermon: Dr. J. Frank Norris, Fort Worth, Texas. 3.00 p.m., Address: Dr. W. B. Riley, Minneapolis, Minn., "Why the Baptist Bible Union?" 7.45 p.m., Sermon: Dr. T. T. Shields, Toronto, Ontario.

**Monday**—10.00 a.m., Address: Dr. W. B. Hinson, Portland, Ore., "Paul and His Gospel." 2.30 p.m., Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Freedom of the Ministry." 3.45 p.m., Address: Dr. T. T. Shields, Toronto, Ont., "The Atonement." 7.30 p.m., Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Independence of the Church." 8.45 p.m., Address: Dr. W. B. Riley, Minneapolis, Minn., "Autocracy Intolerable to True Baptists."

#### Hotel Reservations.

Members and friends of The Baptist Bible Union planning to attend the Seattle meeting are reminded of the importance of making hotel reservations. The Executive Committee have secured seventy-five rooms at the Waldorf Hotel, and twenty-five at The Gowman. Friends are requested to write to either of these hotels direct and make their own reservations, as it is impossible for Headquarters to assume this responsibility.

The rates are as follows:

The Gowman—Rooms with bath, \$5, \$6, and \$7 per day. Rooms without bath, \$3.50 and \$4 per day.

The Waldorf—Rooms with bath, \$5 per day. Rooms without bath, \$3 per day.

These rates are for two persons, no reduction if room is occupied by one person only.

It is desirable that Baptist Bible Union members should take up these reservations immediately, as rooms may be difficult to obtain elsewhere. Those who remember the glorious meetings at the Hotel Medford, Milwaukee, will appreciate the privilege of getting together under the same roof.

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

### RELIGIOUS POLITICS THE WORST OF ALL.

The daily press carried the following despatch dated, "London, May 27th" a day or so ago:

"The Liberal party has taken the very unusual step of putting down a motion of censure on the Speaker of the House of Commons. The Speaker accepted closure of the finance bill debate when only three members of the Liberal party had been given an opportunity to speak. The Speaker, Mr. Whitley, himself a Liberal, thought this a sufficient allowance for a party of forty members, but of the three Liberal members allowed to speak one of them, Captain Guest, is regarded as really a Conservative. No opportunity to speak was given Hon. Walter Runciman, a former cabinet minister and one of the biggest business men in the country.

"The motion of censure stands in the names of Wedgwood Benn, Lloyd George, Mr. Runciman, Sir John Simon and Sir Alfred Mond. The root of the trouble is the Liberal party in parliament equals other parties in numbers of men with front bench standing, though its total number is very small."

The Liberal party of forty will take the unusual course of censuring the speaker of the House of Commons for accepting closure when only three had spoken. The speaker, it was said, thought that was a sufficient allowance for a party of forty.

At the Southern Baptist Convention a party represented by nine hundred and fifty recorded votes, was allowed only one speaker—and that the mover of an amendment—before the closure was applied. If Southern Baptist delegates submit to such machine dictation, they will need to establish a religious kindergarten in which their members may learn again how to spell "liberty."

### DR. FOSDICK AND THE NORTHERN BAPTIST CONVENTION.

Exchanges which have come to hand abundantly fulfill the prophecy implied in our editorial of last week, that the action of Park Avenue Church, New York, in calling Dr. Fosdick will intensify the conflict now raging between Fundamentalism and Modernism in the Northern Baptists Convention. The action of the Park Avenue Church, taken with the full approval of Dr. Cornelius Woelfkin, in calling the most popular modernist of America to its pulpit, and its acceptance of Dr. Fosdick's conditions in surrendering the great principles involved in the age-long Baptist traditions, has done more to reveal the nature of Modernism than a hundred Conventions could have accomplished. True Baptists will now know that acceptance of the Rockefeller-Fosdick leadership would be tantamount to a denominational suicide pact.

In an editorial on "Dr. Fosdick and Park Avenue Church," The Watchman-Examiner of May 21st sums up the situation thus:

"The First Presbyterian church, New York, was forced by the General Assembly of the Presbyterian Church to close its pulpit to Dr. Fosdick. The Park Avenue Church will afford him a forum just as prominent. No general Baptist organization can interfere, but Baptists every-

where will see to it that the "Faith of our Fathers" shall not be ridiculed without widespread and vigorous protest. The Park Avenue Church is throwing down the gauntlet. The rank and file of old-fashioned Baptists throughout the world will accept the challenge."

In an editorial on, "Unity in the Convention" in the issue of May 28th, the same paper says:

"We have no notion that there will be a split in the Convention at Seattle. Among the conservatives there is no sign of a coming exodus. Indeed, there is no slightest reason why they should go out so long as the Convention adheres to its recent pronouncement that 'the New Testament is our only rule of faith and practise, and we need no other.' It would seem to be the duty of the conservative group to stay and hold the Convention to that time-honored Baptist principle. And as the conservatives have no reason to go out from the Convention the liberals have no disposition to go. With many of the posts of vantage in their hands; with three-fourths of the officials of the various organizations acting with them, even if they do not believe with them, what odds is it that three-fourths of the Convention's constituency are against them! They have the whip-hand."

Having said this, however, The Watchman-Examiner recognizes that there are limits beyond which true men cannot go, and adds:

"But if unity is to be preserved in the Convention it will be necessary for some of the brethren to practise self-restraint. It never will do to try to force the Convention to affirm that 'since there are all sorts of Baptists in our churches we must send out all sorts of Baptists as missionaries.' That would bring confusion worse confounded."

This is an expression of wise counsel. The Editor of this paper is related to an organization which has a very large membership in the Northern Baptist Convention. Baptist Bible Union members are, in some quarters, classed as ultra-conservatives. Perhaps they are! But of one thing we are certain: there is no disposition on the part of members of the Union to withdraw from the Conventions to which they belong. The Baptist Bible Union has been described as a "separatist" movement. It is separatist only in this sense, that it is determined to drive out of the Baptist denomination those who do not properly belong to it; but it has no intention of withdrawing itself. The great days of this organization are just beginning; and thousands of Baptists all over America are awaking to a recognition of the need of such an organization.

We would remind The Watchman-Examiner, however, of one thing: the recent pronouncement to which it refers, that "the New Testament is our only rule of faith and practise, and we need no other statement," was moved by Dr. Cornelius Woelfkin. True Baptists will now know with what measure of sincerity Dr. Woelfkin made this proposal. We can only hope that few of those who voted for it, were as insincere as his approval of the Park Avenue Church's action in calling Dr. Fosdick now proves him to have been.

The Watchman-Examiner recognizes the aggressiveness of Modernism in the following words:

"It has been rumored about in several quarters that Dr. Fosdick is to be the next president of the Convention. Five years ago that might have been possible, but not now. Dr. Fosdick does not stand before us to-day as an eminent member of our Baptist brotherhood. He represents a cause. He is hailed by moderinsts as their popular leader. The theological seminaries which this year invited him to make commencement addresses thereby proclaimed themselves as espousing the cause for which he stands. No other interpretation of their action is possible. So his election to the presidency of the Convention would be construed. We may as well face the issue squarely. The great body of our Baptist people would see this clearly, and would set themselves against such a thing. Dr. Fosdick is not a representative Baptist. Any attempt to make him our national leader would result in confusion and perhaps schism."

### DR. HALDEMAN ON DR. FOSDICK.

Dr. Haldeman sums up a series of articles in which he exposes the deadly character of Dr. Fosdick's book, "The Modern Use of the Bible" in these words:

"Here then by the ministration of Dr. Fosdick we have arrived. We are at the termini. They are there for us to contemplate:

A Christ without omnipotence.

A Christ subject to the interpretation of modern mind.

A Christ whose history has been largely invented, whose supreme claims are fiction, whose miracles were never performed.

A Bible contradicted by science, unreliable in history, not always moral, and whose shifting thought forms, whose uncertain 'framework', make it of avail only as it can be proven by personal experience.

"Nothing more destructive to the ancient or former use of the Bible, nothing more nullifying to its former value in the general mind, nothing more challenging to the fact of Christ it has been accustomed to proclaim, has ever been written than this book, 'The Modern Use of the Bible'; not the coarse sentences of a Paine, the pretentious logic of a Hume, the slavering foulness of a Voltaire, nor the cheap misrepresentations and conundrum-like utterances and denunciations of an oratorical Ingersoll, have ever more deliberately, though subtly and often most attractively, sought to ruin confidence in the Bible our fathers loved and whose faith and piety are our heritage."

### JARVIS STREET BAPTIST CHURCH AND MISSIONS.

We have recently received a letter from one of our *Witness* subscribers enquiring what Jarvis Street had done "in support of Canadian and Foreign Missions which we Canadians are pledged to sustain, also Canadian Educational objects". A second enquiry came from a valued friend of Jarvis Street, whose questions were inspired by a desire to be in a position to answer the criticisms passed upon Jarvis Street and its work. Her questions were two: the first was as to how many foreigners had been baptized; and the second, whether the amount in Jarvis Street's Annual Statement reported as having been given to missions, included the money spent on *The Gospel Witness*. We shall endeavor to answer each of these enquiries.

We begin with the question respecting the number of foreigners baptized in Jarvis Street. Many in Jarvis Street have long felt it a privilege to contribute of their means to the support of mission work in China; and when we found that it was possible to gather a good number of Chinese within our own walls and instruct them in the gospel of Christ, we welcomed the opportunity. We have an attendance of from thirty-five to forty Chinese students every Sunday afternoon; and five of these have been baptized. In this we have greatly rejoiced—and will rejoice.

In addition to these, we have been blessed by having had five or six Hebrew Christians come into the fellowship of the church through baptism, some of whom had been converted through the ministry of the church. We now have three young Hebrew Christians who are members of Jarvis Street preparing themselves in the Moody Institute, Chicago, for missionary service. We were informed on a recent date by the instructor of the Hebrew Department of the Moody Institute that these young men have brought to the Institute a very special blessing, that they were deeply spiritual young men and full of zeal for God, and possessed of a passion for souls. We count it a great honour to have these young Hebrews in our membership.

We wish we could say that in the membership of the Jarvis Street Church we had some representatives "out of every kingdom, and tongue, and people, and nation"; for some day the Jarvis Street people hope to go to heaven, and we would fain get ready to enjoy the unspeakable bliss of finding all nations made one through the blood of the Lamb. It was, of course, for the "riff-raff" the Lord Jesus died; and of these the great multitude of the redeemed will be composed.

Respecting the question, whether the cost of the publication of *The Gospel*

*Witness* was included in the report of monies given to missions: the answer emphatically is in the negative. *The Gospel Witness* Fund is separate and distinct from all other funds; and its accounts were separately audited and certified by a firm of chartered accountants—as were all the other church accounts prior to the last Annual Meeting. It is fair to say that we do regard *The Gospel Witness* as both a missionary and educational enterprise; but it is supported apart from all other funds, and has nothing to do with the amount reported as having been given to missions.

We come now to answer the question of our correspondent. We deeply regret that we are not able to make a better showing in respect to our contributions for missions; but we would remind our readers that four years ago at this time, every possible effort was being made to destroy the present Jarvis Street ministry. No falsehood was too absurd to tell; no slander was too wicked to circulate: the absolute destruction of the Pastor of Jarvis Street Church as a minister of the gospel was apparently believed to be indispensable to the prosperity of the Baptist Convention of Ontario and Quebec. The effort signally failed; but it was freely predicted that Jarvis Street would be bankrupt in three months. In spite of these predictions Jarvis Street's total revenue last year was the largest in her history, with the single exception of the Forward Movement year. The blessing of the Lord has so signally rested upon the church that we have been like the parents of a rapidly growing family, when the food, and clothing, and education of the family compel parents to count every cent. A family of young children is a great liability for some years before it becomes a financial asset. Thus time is required to train and develop a great new membership to the highest point of usefulness.

Our Bible School has grown to such dimensions that every week it makes some new demand upon our financial resources.

*The Gospel Witness*, too, is a great enterprise which may conservatively be estimated as touching from twenty to thirty thousand readers every week. When it is considered that these are spread over the whole earth, that the paper is being read on every continent, it will be recognized that it is no small undertaking. We repeat, however, this is not reported as a missionary enterprise.

The amount of money contributed last year by Jarvis Street to missionary and benevolent objects was \$13,433.91. Of this amount \$2,034.57 was given to Home Missions under the direction of the Home Mission Board of the Ontario and Quebec Convention; \$2,666.64 was contributed to Foreign Missions under the direction of the Canadian Baptist Foreign Mission Board; \$981.90 was contributed for Western Missions, of which \$431.90 is awaiting distribution in our treasury; and will be forwarded to be used for mission work by the Baptist Bible Union of Vancouver if the decisions taken at the next British Columbia Convention show it to be necessary for the Union to take such independent action. \$700.37 was contributed to the Grande Ligne Mission, whose work we recognize as being educational as well as missionary; \$500.00 was contributed to the Superannuated Ministers' Fund; \$200.00 was contributed to the Missionary Educational Union, whose total contributions went to the work of missions in Western Canada.

Of the total amount, \$13,433.91, all went to distinctively Canadian Baptist missionary or benevolent work, with the following exceptions: \$501.68 to the China Inland Mission. Jarvis Street rejoices in the great work this Mission is doing; and since God has given us in the membership of Jarvis Street Church eight missionaries of that great society, as well as a large number of others who have worshipped with us and prayed with us through the years, we felt it a distinct call from God to have a part in this great work. We are only sorry we are not able to give a hundred times as much.

Another item is \$400.00 by which we support one of our own members in China, Miss Alice Broughton. Miss Broughton went out to China from Jarvis Street under the auspices of the Ebenezer Mission, which is really a Baptist mission.

In addition to these two amounts we have contributed \$665.19 to the Russian Missionary Society; with lesser amounts to the Upper Canada Bible Society, Toronto Jewish Mission, and the Sudan United Mission.

It will thus be seen that Jarvis Street has endeavoured to follow the Spirit's leading in the distribution of its missionary giving.

For the satisfaction of those who have enquired we have written the foregoing. We must, however, protest against the assumption that the mere giving of money makes a church a missionary church. We have known people who could write cheques for thousands of dollars for missions, who would permit a poor sinner's sitting in the same pew with them—if, indeed, they did not freeze them out—for fifty-two Sundays a year without asking that person whether he had a soul to save or not. It is possible for people out of their abundance to give their money for missionary funds without developing either in themselves or the church to which they belong, anything resembling a true missionary spirit.

Jarvis Street Church every Sunday morning is thronged by hundreds of young people. Our attendance at Bible School was one thousand and eighty-two last Sunday. It has risen as high as fourteen hundred and twenty-seven; and the average attendance is now far above a thousand; and of these we are certain large numbers will become preachers of the gospel at home or abroad. Not very long since the Pastor gave an invitation to all those who had some form of definite Christian service in view—either in the ministry at home, or in some mission field abroad—to come forward; and upward of one hundred responded to the appeal. We believe the day is not far distant when Jarvis Street will give more money to missions than she ever did before. Meanwhile, she is producing more real missionaries in one year than she has done in all her previous history. Through the preaching of the Word to the people assembled, and the printed page, it is doubtful if a week passes when she does not reach twenty-five thousand people with her ministry.

That this should be possible in four years from the time when so many elements of our denominational life were organized for her destruction is one of the most stupendous miracles of modern times, for which we give God all the praise.

The letter to which we referred at the opening of this article enquired what we were giving to Canadian educational objects. The only money we are giving to direct educational objects we are giving to the Grande Ligne Mission. We have refused to support Brandon College as at present conducted. Next week we shall publish an article on the Baptist educational situation in Ontario and Quebec, stating why Jarvis Street does not yet feel at liberty to resume its support of McMaster University.

#### TORONTO ASSOCIATION STATISTICS.

We have before us the numerical statistics of the Toronto Association of Baptist Churches submitted to the Association to-day, June 3rd. As we look over the figures which represent, as nearly as figures can, the spiritual fruitage of the churches' collective ministry, it appears to us that there is urgent need of a revival.

Jarvis Street does not reckon herself to have apprehended: we are still earnestly praying that God will pour out His Spirit upon us, and upon all the churches, and send us a genuine spiritual revival. We are, however, profoundly grateful for the measure of blessing which has come to us during the Associational year closing the 31st of March. The statistical table shows the total number of baptisms to have been 1137, of which 344 were in Jarvis Street; the total increase in the Association's membership from all sources, 2175, of which 475 were in Jarvis Street. An increase in the number of baptisms over last year of 324 was reported. Against this again we set 344 in Jarvis Street.

In the Sunday School statistics the Jarvis Street average attendance is now nearly twice that of any other School in the Association as of March 31st. Our present average attendance equals the total enrolment of the next largest School, which includes in its enrolment 358 in extra-mural departments.

The total membership of the Association is reported as 15,240, and the total baptisms, 1137. The membership of the Jarvis Street Church as of March 31st was 1705, and the baptisms, 344. Thus it will be seen that Jarvis Street reports eleven per cent. of the membership and thirty per cent. of the baptisms. There are fifty-eight churches in the Toronto Association.

## The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XI

June 14th, 1925

### FROM HIS GREAT SIN TO ABSALOM'S REBELLION

Historical Background: II Samuel, chapters 12 to 15.

Psalms Relative to the Period: 5, 6, 32, 38, 39, 40, 41, 51, 55, 64.

#### Psalm Thirty-Two

1. True blessedness consists in having our sins covered (vs. 1 and 2). Naaman's robes concealed, but they did not cure his leprosy. There can be no real joy in life while sin is ignored; and the only way by which our transgressions may be forgiven and our sins covered, is through the blood of the Lord Jesus Christ. There is only one thing through which God cannot see, and that is the blood of Jesus Christ.

2. What Results from a Refusal to Confess Sin (vs. 3 and 4). The "old man" in David showed himself; and roaring took the place of rejoicing. The divine Hand of chastisement was heavy upon him; and his life became spiritually barren and unfruitful. Thus does unconfessed sin wither the life at the root.

3. Confession Brings Absolution. As soon as he acknowledged his sin he was forgiven: "If we confess our sins, he is faithful and just to forgive us our sins."

4. God's True Children, even the "godly" are sure to pray in a time of finding; and the judgment will find their sins all washed away (v. 6).

5. The Cure for Backsliding is Abiding (v. 7). It is the believer's privilege to be preserved from trouble; and to be compassed about with songs of deliverance. The abiding soul must be attentive to divine direction. Having been restored to fellowship, if we seek divine guidance we shall receive instruction; and if we look unto the Lord, He will guide us with His eye; only we must not be as the horse which runs too fast, or as the mule which will not run at all. God would guide us through an enlightened understanding rather than by bit and bridle (vs. 8 and 9). Self-will leads to sorrow, while mercy shall compass the righteous about. An upright heart will make a songful life (vs. 10 and 11).

#### Psalm Fifty-One

This is a companion to Psalm thirty-two; and belongs to the same period.

1. Prayer finds its inspiration in a revelation of the divine mercy (v. 1).

2. A proper understanding of sin shows it always to be an offence against God. To offend in one point is to be guilty of all. It is too common in our day to define sin in terms of human relationships; but when seen in its true light, the soul cries, "Against thee, thee only, have I sinned." A true repentance justifies God, and recognizes the holiness of His law, and freely acknowledges the soul's guilt.

3. A clear view of the divine holiness will inspire a longing for inward purity. Seeing God, one learns that sin is not only an offence of the hand, or the tongue, or the foot; but a disposition of the heart, that it is ingrained in our very nature (vs. 5-7).

4. True joy is conditioned upon the divine favour. This is the same truth as found in the first verse of the thirty-second Psalm. If we would hear joy and gladness we must first of all (1) be forgiven; and be assured that our sins are hidden from the face of God. (2) We must also have a clean heart and a right spirit. It is useless to clean the face of the clock while the mainspring is broken (v. 10). (3) We may have a right spirit only as we have the Holy Spirit (v. 11).

5. The joyous Christian is the witnessing Christian (vs. 12 and 13). It is vain to recommend a religion that brings no gladness to ourselves.

6. Only as we are made clean in God's sight can we become effective in our testimony for Him (vs. 14-19).

#### LAST SUNDAY'S SERVICES.

The attendance at Bible School last Sunday morning was one thousand and eighty-two; large congregations were present both morning and evening; and a good number responded to the invitation.

**SUNDAY EVENING, JUNE 7TH.**

The Pastor will preach the second sermon on "The Second Coming of Christ". At the close of the service the Monthly Communion Service will be held, when a large number of members will receive the hand of fellowship. A large number will be baptized at the beginning of the service.

**SERMONS ON CHURCH UNION.**

There are still some copies left of the sermons on "Dr. Fosdick's Infidelity and His Methodist Hosts", and "Will the Methodist Whale Be Able to Digest the Presbyterian Jonah?" An extra edition had to be printed of the first, and a specially large edition of the second. The first will be sent on receipt of 10c per copy and the second at 15c per copy.

**LECTURES ON "THE CHRISTIAN HOPE".**

The first lecture on the Methodist pamphlets entitled "The Christian Hope," is off the press and will be supplied 10c per copy at the Church Office, or 15c by mail. The second and third lectures will be bound together and will be ready June 11th.

**THE PASTOR'S NEXT JOURNEY.**

The Pastor will be at home until June 14th, when he will leave after the evening service for Vancouver, B.C., where a Baptist Bible Union Conference will be held June 19th to 22nd, inclusive. He will be joined at Vancouver by Dr. J. Frank Norris, of Texas, and Dr. W. B. Hinson, of Portland, Oregon. From Vancouver he will go to Seattle, Wash., to attend the Annual Meeting of the Baptist Bible Union of North America, June 24th to 29th. The first three Sundays of July he will preach at The Church of The Open Door, in Los Angeles, the church of which, until recently, Dr. R. A. Torrey, world-famous evangelist and Bible teacher, was pastor. He will return to Toronto in time to preach the first Sunday in August—August 2nd. He will therefore be six Sundays out of his pulpit, the longest period of absence since 1919.

During the Pastor's absence the pulpit will be occupied as follows: June 21st to 28th, and Monday to Friday evenings between, by Dr. R. E. Neighbour, of Chicago; all the month of July, by Dr. J. W. Gilon, one of the greatest preachers of the South, from Winchester, Ky.

**A GREAT PICNIC.**

The Jarvis Street School and congregation picnic will be held the afternoon of Wednesday, June 10th, at Centre Island.

There will be the usual programme of games for the children, and supper for adults will be provided at 6.30 sharp.

Special Jarvis Street tickets providing for the boat trip each way, and also for the supper, will be sold to adults at the same price as the regular ferry tickets.—15c return. Tickets may be purchased at the church on Saturday, Monday and Tuesday evenings, June 6th, 8th and 9th respectively; but will NOT be on sale on Sunday. A committee will be on hand at the wharf until three o'clock on the day of the picnic. The members of this committee will wear badges, so that they may be easily identified; and Jarvis Street tickets can be purchased from them. After three o'clock the Jarvis Street tickets may be purchased at the regular ferry wickets.

It is important that all attending the picnic should have a Jarvis Street ticket, for these tickets will provide for the supper as well as transportation at the rate of transportation only.

All parents of scholars will be provided with badges at the wharf when they purchase their tickets. It is important that every one attending the picnic should wear a badge for purposes of identification.

Tickets providing for transportation and supper will be sold only to the adult members of the School, to the parents of the scholars, or others who may be directly connected with the School.

After supper there will be a great open-air service. The orchestra will be present; Mr. Hutchinson will conduct the singing; and make the picnic a great open-air testimony for Christ. We expect an attendance of over two thousand.