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

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

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IS THE CROSS ESSENTIAL TO FAITH AND TO FELLOWSHIP?

Dr. R. E. Neighbour
 of Chicago

(Note—This sermon was preached in Jarvis Street Church, Tuesday evening, June 23rd, and is published in response to many requests.)



THE theme for to-night: Is the Blood of the Lord Jesus Christ fundamental to faith and to fellowship? There are four things I want to say:

Firstly: THE NEED OF THE CROSS.

Secondly: THE FACT OF THE CROSS.

Thirdly: THE CROSS ESSENTIAL TO FAITH; and

Finally: THE CROSS ESSENTIAL TO FELLOWSHIP IN CHRIST JESUS.

Firstly: THE NEED OF THE CROSS.

First of all let us consider a few salient things concerning the need of the Cross. I am talking to people who believe in the Cross of Jesus Christ and love the story of Calvary. It is inexpressibly sad, that, in the Twentieth Century, with all of its advancement, with all of its learning, with all of its culture, it is necessary to bring a message on the essentiality of the Cross, yet, you know, as well as I, that there are many who do not believe it. The Blood of Christ is spoken of to-day as a decayed dogma, fit only for the scrap-heap; the Blood of Jesus Christ, on the part of many, is valued no more than the blood of Cook Robin. Many say that Jesus Christ, when He went to Calvary's Cross, died no more an atoning death or a substitutionary death, than did our boys who spilled their blood on Flanders Field.

We wish to say three things concerning the need of the Cross. These three things will be simple. First, the Bible story of God; secondly, the Bible story of man; thirdly, the Bible story of man and of God.

First of all, *the Bible story of God.* There are three things about God. Firstly, God is; secondly, God is holy; thirdly, God is righteous.

The fact that *God is.* This is accepted by almost everybody. It is only the fool who hath said in his heart, "There is no God," and he said it in his heart and not in his head. Everything tells us that *God is,* and the world believes it. There are some who speak of a pantheistic, immaterial God; they believe that all the God there is, is the God that lies hidden in the forces of nature. People nevertheless, as a rule, concede there is a God.

The second statement that *God is holy*, is just as true and just as generally received. Everybody who believes in God believes in a holy God. "Holy, Holy, Holy, Lord God Almighty, the whole earth is full of Thy glory." When we say that God is a holy God we speak of God as He is inherently; what He is in Himself. He is holy.

Third, *God is Righteous*. The word holy has to do with what God is within; the word righteous has to do with what God is in His attitude towards others. God is righteous in action, righteous in deed; He can do nothing only that which is right. His righteousness is the result of His holiness. When you come over to the Book of Romans it says of the Gospel, "Therein is the righteousness of God made manifest." A holy God could not justify the guilty, nor could He receive the unclean into His presence. Unless there was some righteous basis for that action on God's part He would become unrighteous. God is holy and God is righteous.

Secondly: *The Bible Story About Sin.*

Let us study three things about sin. *Sin is in the world*. Here is another thing that is universally conceded. "In sin did my mother conceive me," is true of every man who has ever been born. "There is not a just man upon earth, that doeth good, and sinneth not." "All have sinned, and come short of the glory of God." "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." All men have sinned.

Sin separates from God. I think we will agree also to that. Wherever there is sin, there is a hiding of the face; there is a drawing away from the Almighty. A man who realizes his sin, is afraid to meet his God. That is the reason that Adam and Eve stole away and sought to cover their nakedness. They hid in the trees of the Garden. It is the very nature of a sinner to hide away from God. Now, when Jesus Christ went to Calvary's Cross, He cried: "Eloi, Eloi, Lama, Sabacthani," that is to say: "My God, my God, why hast Thou forsaken me?" Sin results not only in man's running from God, but God also separating man from Him.

Thirdly: *Sin must be punished*. I think all will agree to that. A man may say: "I don't believe in this Bible doctrine of hell, it is an antiquated thing, only fit for savages, and yet, beloved, the Word of God still stands true—"The wages of sin is death." A righteous God must punish all iniquity. The wrath of God has been oftentimes revealed from Heaven, yet the great outpouring of the wrath of God is yet being kept back, held up, until the day of the revelation of His judgments. There is a wrath of man against sin. All of our court-houses, and our jails tell us that. Man knows that sin should be punished. Is there any one here who wants sin to run riot? Do you know what it says in Ecclesiastes 8: 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." *Sin must be punished.*

Secondly: **THE FACT OF THE CROSS.**

When God created man and placed him in the Garden, He created him in His own image. He wanted man that He might love him. The statement that God made to Adam, "It is not good that the man should be alone," was no more true of Adam than it was true, I speak reverently, of God. Adam needed a helpmate, so did the Lord Jesus Christ need a Bride. When God saw man's sin, saw him wandering away from Him, saw him placed under wrath, there was a proposition that came up to God. How could God be just and a justifier of them who believe? All of this in reality, was before God from before the foundation of the world. Do you ask when Christ was given to die? We reply: "He was the Lamb slain before the foundation of the world." "Elect according to the foreknowledge of God the Father." All right, then, Jesus Christ was given to be slain before the foundation of the world. When were our names written in Heaven? The Word of God says that our names were written in the Lamb's Book of Life before the foundation of the world. God and the devil never played a game of checkers; one moving and then the other, and

each one trying to see who would get the better of this human race game, with nobody knowing what the outcome would be.

When the Lord Jesus Christ went to Calvary's Cross, He carried with Him, in His arms, those whom the Father had given Him. Seven times in that last prayer, recorded in the 17th of John, the Lord Jesus said: "Father, those whom Thou hast given me," and He had in His arms all of the "given ones"; all of those whose names had been written in the Lamb's Book of Life from before the foundation of the world; all of those saints who had been born up to the year of the death of Christ, and all of those who should yet be born; His "sheep" and His "other sheep"; they were all gathered in His arms and He carried them with Him, when He went to the Cross.

Now, God knew that the only way He could meet sin was by substitution. Not the substitution of man for man; for no sinning man could die for another sinner; or pay another sinner's penalty. A sinner has his own sins to satisfy. Even if Jesus Christ had been a son of Joseph, and a holy son, a sinless son; He could never have died for but one sinning son of Adam. It would have been impossible if He had been but a man, a perfect man, for Him to have suffered, substitutionarily, for more than one sinful son. You all agree to that; it is a reasonable deduction. Now, on the other hand, no angel, however holy, had the value that he might pay the penalty of the sin of the world. With Christ it was different. When I read in the Bible that "in Him we live and move and have our being"; that, we are His offspring; when I know that God said, "Let us make man"; when I know that we all spring from Him: then, I count the Creator, as greater than the created; and I know that the Lord Jesus Christ as God, manifest in flesh, could substitute for our sins, and die "the Just for the unjust."

We are now ready for the deeper truths concerning *the Fact of the Cross of Christ*. We are again going to make a threefold statement: First, The Blood of the Lord Jesus Christ is in the Scriptures in symbol; secondly, The Blood of the Lord Jesus is in the Scriptures in type; thirdly, The Blood of the Lord Jesus is in the Scriptures in plain statement. Our theme covers a large realm and we will speak more particularly out of the Old Testament. If the Word of God says that Jesus Christ was a Lamb slain from before the foundation of the world; and if God pronouncing judgment upon Adam gave promise of redemption, I do not believe it would be left to the Apostle Paul to tell us *all* about it; I do not believe that it would be left until after Christ had come to be written down in the Word of God. Do you understand what I mean? I am often asked how people were saved before Christ came, as others have been saved since He came—they were saved by the Blood. There is no remission apart from the Blood of the Cross. Now, if that is true, I expect to find the Cross in symbol, in type, in plain scriptural statements in the first Book of the Bible, and all through the older Books of the Bible.

Let us now take up the *Cross* in symbol. The first symbol concerns Adam. God puts Adam to sleep; He opens his side, and from his side He takes a rib. With the rib He makes a woman. He brings the woman to Adam, saying: "It is not good for man to dwell alone." Will you grant to me, that the Cross is here? Was the opening of the side of the Last Adam, of the Second Man, symbolized in that opening of the side of the first Adam? From that side opened with the sword-thrust the Bride of Christ is formed. Some may not like the song, and yet there is much truth and blessedness in it:—

"There is a fountain filled with Blood,
Drawn from Immanuel's veins," etc.

"Beloved, I say, *precious Blood of Christ*." I say that Calvary is symbolized before the fall of man; before Eve was created. In the very creation of the woman, the Calvary Cross and the death of Christ are set forth. We need not marvel at this for God knew Christ was to die before He said, "Let us make man"; certainly before man had sinned.

But again, in pronouncing the curse, the Lord spoke of the thorns, and they symbolized the crown of thorns that the Lord Jesus Christ should wear; God also said: "In the sweat of thy brow," and that sweat symbolized another

sweat, a sweat as it were, of blood, that would fall from the brow of our Lord in Gethsemane. Again, when I read back here in Genesis that Adam and Eve hid themselves from God, and clothed their nakedness with fig leaves; then I read how God stepped aside and from the skins of slain beasts, He clothed their nakedness. Then what? I see enough to say to you, sinner, if you are in this audience to-night, that your sinful self can never be covered, except by the robe of the slain Lamb of God. You can weave together all your own moralities and all your ethics, but they will never clothe you; you must be clothed with the robe of the slain Lamb.

And now, coming along, we find the Cross symbolized in the offering of Abel. If we had just been there, any of us, on the occasion of the dual offerings, and we had seen Cain with that beautiful offering, fruit, festooned with flower and fern, we would have said: "Ah, isn't this lovely?" On the other hand, if we had seen Abel, a keeper of the sheep, slaying the firstling of his flock, and offering it to God, we would have said, "This is horrid." We would have drawn back in horror, we would have said, "Away, away, with this butchering; we don't like this blood." Yet the Word of God says: "The Lord had respect unto Abel and to his offering." The offering of Abel went up before the Lord as a sweet-smelling savor. Oh, men, listen, if there is no blood in your offerings, they can never be received by God. Any offering that sets up a standard of morals, a bloodless cult, and fails to recognize Calvary's Cross, must utterly fail. There is nothing acceptable to God apart from the Cross of Christ. Thus, it is written in the 11th of Hebrews, "Abel offered unto God a more excellent sacrifice than Cain." If Abel could look down through four thousand years, and see the Cross of Christ, surely we who know His Cross, historically to be true, we who have seen its working power; we who have heard the songs of Calvary; surely, we can look back through two thousand years and see that Cross.

Let our faith meet on Calvary's hill, with the faith of Abel, there let us join hands: the saved of four thousand years B.C., with the saved of two thousand years A.D., and together we will worship and sing of the power of the saving Blood of Christ.

Again, when Abraham raised that shining steel, and was about to slay his son, and when the voice of God said: "Abraham, Abraham, stay thine hand," the Cross is symbolized. Abraham turning round saw a ram caught in a thicket by his horns. "Well," you say, "that breaks the symbol." Not at all, it only enforces it. For, when the wrath of God was about to fall on us, the voice of God cried: "Hold thy hand," and Another came and died in our stead. The only reason we are not damned and in hell to-night is because God cried out: "Abraham, Abraham, stay thy hand." I used to think the symbol was broken there, and finished it, until He brought in the ram. Now I see that the ram is the picture of Jesus Christ, as He comes taking the place of the sinner; as He dies in our stead. Thank God for the Cross in symbol; and thank God for the Cross in symbol in Genesis, the Book so hated and maligned by the skeptic. There are many other symbols, but I hasten on.

Secondly: The Cross in Type. You say, what is the difference in a type and a symbol? The way I look at it, a symbol is a picture; it is something that looks like something else. A type is a symbol, or a picture, that is certified by the Holy Ghost, stamped by the Bible. Thus, a symbol becomes a type, when another Scripture verifies its symbolism. For instance, something that Moses has written. You read it and it impresses you as a beautiful symbol of your Lord. Later on, in the New Testament you hear the Lord Jesus or Paul or Peter, or James or John, speaking of that very symbol and placing the Divine seal upon its message—Thus your symbol becomes a type. Symbolisms are wonderful, and you say, "Why didn't the Holy Ghost make all the symbols, types?" I will tell you why, the same reason why I have to quit preaching every night, before I get through—because He did not have time. That is saying a good deal, but I say it reverently. The Holy Spirit did not have time and He said so Himself. He was writing one day about the far-flung vision of the faith of the Old Testament heroes and He said, "By faith Abel; by faith Enoch;" by faith Noah, Abraham, Sarah, Abraham (He brings him in twice); by faith Isaac; Jacob; Moses, Rahab, etc., then He ran out of time. You have noticed

that? The very next verse says: "For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets;" of the women and the rest, but He seemed to say—"All of these saints present many striking marks of the faith that accepted things hoped for and unseen—now dig it out for yourselves." I tell you that symbols are as beautiful to me as the types, for the types are only symbols verified.

Our first type of the Cross is the Passover. When the lamb was taken on the tenth day and kept up until the 14th day, there is a picture of the fact that the Lord Jesus was given to die before the foundation of the world, and kept up until the hour of His death. The lamb had to be the firstling of the flock, without blemish. This was a type, a symbol verified and emphasized by the Holy Ghost. The lamb was slain at the going down of the sun, in the eventide; the dead lamb was to be roasted with fire and eaten. Thus were they to eat thereof, with their shoes on, with their staves in their hands, and with haste. The blood of the lamb was to be stricken on the two side posts, and on the upper door post, and when the angel of judgment saw the blood He passed over. All of this was a type, summed up by the Holy Ghost in one word—"Christ, our Passover, is sacrificed for us."

Again, let us go into Numbers and look at the story of the brazen serpent, lifted up on a pole. That is a type. Why? Because the Lord Jesus Christ said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

Once again, when I go back there and I see the children of Israel grumbling and groaning and growling—of course, we never do anything like that—by the way, that is one of the reasons why they never entered into the land of Canaan, because they murmured and complained—they groaned and cried unto God for meat, and He gave them the Manna. That manna was a type, because it says so in the 6th of John. Again, the water from the smitten rock was a type. God said: "Moses, I want you to take your rod and strike the rock before all the people." Moses went out, took the rod, smote the rock and the waters gushed forth; then the people quenched their thirst. What do I read in 1st Corinthians 10:1-32? "I would not that ye should be ignorant, brethren, how that all our fathers . . . did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Now, the second time that the children of Israel cried for water, God said unto Moses: "Go down and speak to the rock." Why didn't He tell him to smite it? It had already been smitten, and I tell you, beloved, my Lord was not to die but "once, in the end of the world" for the sins of His people. According to Hebrews 9:26: "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Moses went out, and Moses was wrathful that day. If ever a man had reason to be mad, Moses had; if ever a man was justified to lose his poise, Moses was justified. He said: "You rebels, shall I strike the rock," or "must we fetch you water out of this rock?" and he lifted his rod and smote it twice. God seemed to say: "Moses, come here." And He took him up on Pisgah's height, and said something like this: "Look out yonder and see the land, isn't it beautiful? Is there not, there, everything that I said was there? Now, Moses, come over here, I will let you die here."

Men and women, it is a serious and a solemn thing to break the types of God. Let us now briefly look at the Tabernacle as a Type. As it is said: "See that thou make it according to the pattern showed thee in the mount." The tabernacle is a type of the Lord Jesus, a perfect type of Him in many ways. The Book of Hebrews certifies this in its 8th and 9th chapters. So, let us go to the Tabernacle. There was the curtain, the poles that sustained them, the very sockets in which they rested, all were types; the door through which the worshippers entered, with its peculiar curtains of linen—everything was the type of the Lord Jesus. As you entered into the outer court, the brazen altar, and the bullock or the lamb, that was slain; that spoke of the Cross. Then you came to the laver afterwards and you passed on into the Holy Place. There you found three articles of furniture; the shewbread, the altar of incense, and, just at the door of the Holy of Holies, near where the curtains hung, were the candlesticks. Let me just stop and say this: The only light in that tabernacle was from the golden candlesticks; and the only light in the

house of God to-day; the only light you have as you pore over the pages of Scripture, is the light of the Holy Ghost.

Brother Paul Rader and I were talking, and I said: "Brother Rader, what about your earlier ministry? I have heard that you were a higher critic, once." "Yes," he said, "in those days I was." I said: "Tell me how you got your feet on the Rock, how you got saved out of radicalism, liberalism, modernism." He said: "There was just one thing did it. I fell down on both my knees before the open Bible. I renounced my brain, my mind, my thoughts; I told God I had no satisfaction, no rest in my soul, from my liberalism. I had followed it to its conclusion and it did not bring me any warmth to my heart. I knelt down and renounced it, and God heard me."

I know a woman who was carried away by skepticism and by denials of the faith. Finally, in despair, she saw everything her mother had taught her was gone; everything she had believed in her youth was gone. She fell down and said: "Oh, God, you gave me a brain with which to think, and with the brain I have learned to deny Your Book, to deny Your Son and to deny His Blood; but, oh, God, I must have rest to my soul, what shall I do?" And she said, "I did not hear a voice, but I thought I did; and it said, 'Renounce your brain.'" She said, "Lord, I renounce my mind, my scholarship, my learning." Immediately the whole story of the Cross lighted up; it glittered and glowed with a glory that she had never known before. The most remarkable thing was this: After she told God she would renounce her brain, she saw clearly and understood fully. Her mind was illumined by a light Divine. Thus the golden candlesticks furnished the only light that shined in the Holy Place; and the only light that showed through the spread curtains onto the mercy-seat, where the blood was carried once a year. Let us now get back to the Tabernacle as a type of the Cross. Here is a straight line. An open door going into the Tabernacle enclosure, then coming next in a straight line, there is the Ark of the Covenant with the cherubim and the mercy-seat. In First John it says that Christ "is our mercy-seat," "the propitiation of our sins." All right, here is your Mercy-seat, and here is your open door. Coming in a straight line between, lies the Brazen Altar, the Laver, and the Candlesticks; on either side opposite each other were the Table of Shewbread and the Altar of Incense. What a perfect picture! A straight line, crossed at right angles with two pieces of furniture, the shewbread and the Altar of Incense, and forming a perfect cross. Thus everywhere in the Tabernacle lie types of our Lord Jesus and His atonement on the Cross.

Thirdly: Passing the Types, we come to plain Scriptural Statements. Ah, beloved, we cannot give them now. We could carry you into the Old Testament, we could take you into the Book of Leviticus and beginning in the 4th chapter, with the plain statements of the blood, go on into the 16th and 17th chapters. We could go out of the Book of Leviticus, and take Ezekiel, Zechariah, Daniel, any of them. I had expected to-night to reach into Genesis and Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, Kings, Samuel, etc., etc., and pick out one great Calvary verse in each; I was going to run right through the whole Bible and prove that the Cross of Christ is indeed a scarlet cord that begins in Genesis and closes in Revelation; but, beloved, I have no time. When we come to the New Testament, there is the doctrine of justification, of sanctification, of propitiation, of forgiveness, of cleansing, of eternal life, everything, based upon Calvary's Cross.

Thirdly: THE CROSS ESSENTIAL TO FAITH.

Is the Blood of Christ essential to faith? I mean by that, can you get along without the Cross? Is there any other road that leads home? Well, let us see. What about the gateway to the Tabernacle, was there any other way to get in than through that open door? Christ said: "I am the Door; by Me if any man enter in, he shall be saved." Is there any other way to get in? Not any other. If any man jumps over the wall, climbs up by any way, the same is a thief and a robber. There is no other way into the Tabernacle.

Let me ask a question, What was the very first promise that Almighty God made to man? "The seed of the woman shall bruise the serpent's head." What is the very last promise in the Word of God? Listen to Him: "Blessed are they that do His commandments, that they may have right to the tree of life, and

may enter in through the gates into the City." In both instances we see the Cross.

In the first of the Bible, in the "thorns and thistles," I see His crown of thorns; in the "cursed is the ground," I see Him who was made a curse for us; and everything there points to the Cross of the Lord Jesus Christ. In the last Book in the Bible, the final appeal is to those who wear the Blood-washed robes. I tell you, my friends, the Blood is fundamental. I will never walk with you, religiously, outside of the Tabernacle. There was plenty of room for what they call "comradeship" without the camp. Out there I can have a certain kind of fellowship; but when we come to a fellowship in Christ Jesus, it is both inclusive and exclusive, it is for those alone who are under the Blood.

Another thing, the ordinances of the church, what do they teach? I want to tell you what I am, I am a Bible believer, and I believe that baptism and the Lord's Supper belong to the whole church. They have never been bought up by any one department of that church. They belong to all the saints of God and are put in the church, as abiding memorials. There are two ordinances, one of them baptism, and the other the Lord's Supper. One of them sets forth the fact that Christ died, was buried, and rose again. I am going to give you another Genesis type. Listen to it a moment—the flood. You say, What, is the flood a type of the Cross of Christ? Yes. Where do we get that? We get it where we get all the types. By Scriptures that certify them. After speaking of Noah, of the deluge, of the ark, Peter says: "The like figure, whereunto baptism doth also now save us." Now, whatever you may say about baptism, it is a like figure, or type with the deluge. If you ever have been baptized, it is a like figure, a true type. What does Peter say? "The like figure, whereunto baptism doth also now save us * * by the resurrection of Jesus Christ." Let us go back to the deluge. What do we find? A whole world corrupted in sin. God said, "My spirit will not always strive with man." He said: "I will destroy man from off the face of the earth." What next? "Noah, come thou and thy wife and thy sons and thy daughters into the ark." All right, what next? The door was shut, and then the waters prevailed over all the earth; the waters rushed over the people, and they were buried out of sight. Well, you say, Where is the type? It is this: When Christ died, the billows rushed over Him. Oh, yes, the Bible says so. Where? In Psalms. Where else? In the 2nd chapter of Jonah. Christ said: "As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Now, listen, when Jonah went down into the whale's belly, he said: "Out of the belly of hell, I cried." "All Thy billows and Thy waves passed over me." "The weeds were wrapped about my head." "Then I said, I am cast out of Thy sight." Then, what did he cry in the belly of the fish? Listen, "Salvation is of the Lord." Then he was vomited out on the land.

This is all the story of my Lord when He went down, down under the billows of the wrath of God and the weeds were wrapped about His head, and He said: "My God, my God, why hast Thou forsaken Me?" And He cried out, "It is finished." "But," you say, "what does Jonah cast onto the land mean?" Let me ask you a question—What does the ark resting on Mount Ararat mean? The same thing. You say, "I am glad when they baptized me they did not leave me down in the bottom of the pool." No, you would have drowned. Neither did God leave Christ down there. They did not leave Jonah down there, and they did not leave Noah down there. Listen, my friends, the like figure—and, in the Church of Jesus Christ, baptism stands for the Lord in His death, burial and resurrection. And, now, the Lord's Supper—what does it teach? The body is there and the Blood is there. The one shows that we are saved by the Blood, and the other shows we are sustained by the broken bread, His body. A man says: "I might trust Christ and be saved, and then fall by the way." No, Christ will not only save you, but feed you. In Exodus 12, God gave orders, that after they had sprinkled the blood, that then they should take the lamb and roast it with fire; and then eat it. Then God said: "And thus shall ye eat it; with your loins girded, your sandals on your feet, and your staff in your hand," "ye shall eat it in haste; it is the Lord's Passover." What does He mean? You have a great wilderness journey before you and you must eat for

strength. When I see a fellow saved by the blood of Christ, I want to see him with shoes on his feet, with staff in his hand, eating, and made ready for the journey. That is the type and 'like figure.

Now, here is an awful thing. These higher critics, who deny the Blood, should do away with the sacrifices. I wonder why they still keep up the Lord's Supper in their churches? Some of them live in Chicago, so I have been told. Let me ask you a question. In all honesty, if a man has done away with the vicarious atonement of Christ, should he not do away with the Lord's Supper? When I read the 1st chapter of Isaiah and hear how God talked about the people who were going on with their vain oblations and with their sacrifices, and how God said: "Ah, sinful nation, * * To what purpose is the multitude of your sacrifices to Me?" I want to tell you, the Lord's Supper, once a week or once a month or once a year, wearies the Lord. He is greatly displeased, when those who deny His substitutionary and atoning death, eat of His supper. He that eateth unworthily, is condemned when he eats.

Now, if I know anything about it, the Blood is essential to the faith. Away with the Cross! then, Christ died in vain. Away with the Cross! then God delivered His Son in unrighteousness. Away with the Cross, then our whole theology is wrong—no wonder that Charles Foster Kent decided that we need a shorter Bible, I don't blame him a bit. Away with the Cross! Then throw your ordinances out of the church, cast out your Bible. Away with the Cross! Then away with the songs of Zion: We must relegate,

"Rock of Ages cleft for me,
Let me hide myself in Thee,
Let the water and the Blood,
From Thy riven side which flowed."

We must cast away,

"Just as I am without one plea,
But that Thy Blood was shed for me,"

This is the song upon which millions have found rest and peace as they knelt at the altar, and by faith looked away to the Cross. Let it be sung no more. While the critic is on his job, he had better go to Heaven and stop them singing up there also; because, they sing the song of Moses and the Lamb. Oh, my beloved, everything tells us that the Blood is essential to faith.

Finally: IS THE BLOOD ESSENTIAL TO FELLOWSHIP?

What is the tie that binds? Well, the only way I can answer that is to let God answer. It is not the tie of gifts; there are many different kinds of gifts; it is not the tie of machinery, because there are too many kinds of machinery, and legitimate kinds. I think it is a shame when anybody puts up a "programme," and then asks us to fellowship on a programme; that is not the basis of fellowship. Here are half a dozen men; they get together in their committee rooms, they say, "How can we raise one million dollars for the cause? We will give one-third of it to our infidel colleges, one-third for home missions, and a third for foreign missions. How can we put it across?" Thus they plan and propose and fix it. Then what do they do next?

They say, "Now, let everybody rally to our programme and our plan. Some of you may believe in the Cross, some of you may not; some may be orthodox, some may be heterodox; some liberalists, some fundamentalists, but we must all get together on our programme." I tell you, the lowest motive that ever called any bunch of men together is a programme. We must get together in the name of the Lord Jesus Christ, around a common doctrine, around the Blood of the Cross. We may afford to differ as to ways, and machinery, but never as to faith.

Let us turn to the Book of Ephesians, "I beseech you, therefore, that ye walk worthy of the Lord"—verse 3—chapter 4: "Endeavouring to keep the unity of the Spirit in the bond of peace." If there is anything we need to-day it is unity and peace. But, on what basis? Now, listen. As Brother Rader and I were driving in the automobile together, he said: "Brother Neighbour, I

feel the time has come that we need a rallying cry in the whole Church of God." Do you know, I believe the same thing, and that rallying cry must be the Lord Jesus Christ, crucified, buried, risen, and returning.

"Endeavouring to keep the unity of the Spirit in the bond of peace." How is it to be done? If I am not wearying you too much, let me just read a few passages from I Corinthians. "There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God." I say we may have all kinds of differences in gifts, in ministrations, in operations, but we can have but one Lord, one Spirit, one God. They must have the same. Now, back again to Ephesians: "Endeavouring to keep the unity of the Spirit." How is this "unity" to be kept? "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," seven things. Here and here alone is the Christian's basis of unity; there is no other under Heaven. I will fellowship any man who stands by these seven statements. You don't have to be called a Baptist, nor a Methodist, nor a Presbyterian, my heart is yours, and together we go if we stand for the Ephesian basis of unity.

Let us turn to Colossians. We have four verses to read: "Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power." Now, listen, "But there are some," he says, "not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." It is only in Him, in the faith that we are knit together, into one body. Would you let a man in your pulpit if you did not know what he believed? Some business men wanted me to hold a meeting in a certain city. They wanted to rent a building that is oftentimes rented to most any kind of a speaker, but they would not let me in. My friends wanted to get fussy. They forgot that "turn about is fair play"; "I don't wonder they don't want me," said I, "I don't want them, and what is more, I would not have them," for modernists ran that building. "Well," you say, "you are an old crank." Let me read something to you. Galatians 1: "I marvel that you are so soon removed from Him that called you into the grace of Christ, unto another gospel, which is not the Gospel, but there are some who pervert the Gospel of Christ." Listen: "But though we, or an angel from Heaven, preach any other doctrine unto you than that which we have preached unto you,"—let him be elected to the presidency of the college; if anybody preach any other gospel. There need be no trouble to find out what that Gospel was, for the Holy Ghost tells us: "The Gospel that I received, was not of man, neither was I taught it, but by the revelation of Jesus Christ." Paul's Gospel was that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised the third day. Now, hear him: "If any man preach any other gospel,"—let him be made chairman of the Committee,—let him sit on the board meetings, let him be nominated? No! "If any man preach any other gospel, let him be Anathema." But you say, "Some of these critics are so nice, they are so suave." I know, that is the danger of it all. Some of them are angelic. All right, let us read about them, "And though we or an angel from Heaven preach any other gospel, let him be Anathema, accursed; as I have said before, so say I now again, let him be accursed."

Brethren, let me ask you just for one moment, as I am closing, to come with me and find out what is the centre of fellowship in Heaven. Are you willing to make the standard of fellowship among saints on the earth, the same as that which predominates in Heaven? Are you willing? All right, in the 4th chapter of Revelation, there is a throne, the Father is sitting on it; around His head is a rainbow; at His feet is a sea of glass; His face is described as full of glory; in His hand He holds a Book; about Him are four living ones; next to them are four and twenty elders; next to these a great multitude of angels, which no one could number. A cry is heard, "Who can open the Book?"

and there was found no one in Heaven, nor on earth, nor under the earth that could open the Book, or look upon it. Then John wept much. Suddenly an angel said: "John, weep not, for behold the Lion of the tribe of Juda hath prevailed to open the Book," "And I saw, in the midst of the throne and of the four living ones and the four and twenty elders a Lamb as it had been slain." Then they all fell on their faces and worshiped, saying: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The centre of fellowship and worship in Heaven is the slain Lamb. Shall we have anything less than that down here? Never.

By the grace of God, we will take the old Blood-stained banner of the Cross and wave it in the face of any foe. It shall never come down. We will fellowship on no other basis than the worship of the crucified, exalted Son of God.

THE TIDE IS RISING.

More About Our Building and Improvement Fund.

Last week's *Gospel Witness* contained the encouraging news that the voluntary pledges taken the first two Sundays of our effort to raise the first \$16,000.00 before the Pastor's return, had resulted in over \$10,000.00 being pledged by three hundred and fifty-three people. Last Sunday Dr. Neighbour very happily pressed the matter again at both morning and evening services, with the result that the number of subscribers to date has reached *four hundred and sixty*; and the amount subscribed has reached \$12,082.16. This means that over \$2,000.00 has been added during this past week to the annual subscriptions, a really fine showing. We gratefully acknowledge here the kindness of interested friends, not members of our church, who have sent in their pledges along with our own members.

It is planned next week to begin the canvass of those who have not yet subscribed. This is a heavy task; and the canvassers would greatly appreciate it if their task were lessened, or made unnecessary, by every member voluntarily coming forward either with a pledge, or with a statement of what they can and will do. We quite appreciate the fact that some may be unable, or deem it unwise, to pledge; but all such will surely be willing to give if and as they are able, and as the Lord may prosper. Any such will aid the canvassers by asking next Sunday for envelopes into which they may put, from time to time, such offerings as they may be enabled to give toward our Building and Improvement Fund. Write the request on a card and put it on the offering plate at either service.

It is most important that both canvassers and those canvassed should undertake this task prayerfully and in the spirit of Christ. If so undertaken the effort may become a means of grace as God's people unite in real sacrifice for His cause. In order that it may be so undertaken, a day of prayer is called in the church parlor Monday, July 6th. Will all who can command their time, make a special effort to give at least a part of the day to united prayer that the Lord may make the raising of this money a spiritual blessing to the entire church?

LAST SUNDAY.

Sunday was another great day in Jarvis Street. Dr. Neighbour was most manifestly under the dominance of the Spirit of God at all services. Following the sermon in the morning a great host of young people gathered in the front of the church, in response to an invitation for all those who had definite Christian service in view to gather in the centre aisles; while during the evening service a number of young men were converted, and publicly acknowledged their faith in Christ. About fifteen hundred people were present at the open-air service at 8.30, when others manifested their desire to be saved.

The entire membership of Jarvis Street has rejoiced in the ministry of Dr. Neighbour; and we trust the time is not far distant when he can be with us again.

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 EDITOR IN THE WEST.

This letter to *The Witness* readers is somewhat belated; but the Editor has to confess that he never was a particularly good writer, and that he finds writing on a train a most difficult exercise. In addition to that, he confesses to a fit of laziness, and to a disposition to look out of the car window, first at the boundless prairies of the West, and then at the glorious mountains. Our friend, Dr. Wm. L. Pettingill, Editor of *Serving and Waiting*, once remarked that he had some thought of changing the name of his magazine to *Goodness and Mercy*, for, he said, it followed him all the days of his life. Somehow or another, however, we have never felt *The Witness* to be a burden. Our *Witness* readers are so appreciative that we think of them as a great family, and love to talk to them.

At Winnipeg.

We must begin our story with a relation of our few hours' stay in Winnipeg. On arriving at ten forty-five, we were met by several brethren at the station whose only interest in our passing through the city was in the fact that we had been endeavouring to contend for the faith once delivered. We had a very interesting chat together about religious conditions in the West, and met several other brethren at lunch. The evening service was held in Immanuel Church of which Rev. Percival Cundy is Pastor. The church was not crowded, but filled; and we had a good meeting. It is difficult to record the results of such a meeting. Sometimes it has the effect of putting a little iron into the blood of somewhat anaemic Christians; sometimes it is food for the hungry; sometimes it may offer counsel for the perplexed, and sometimes it may come as a reinforcement to those who were disposed to faint. We are sure the Winnipeg meeting was a blessing to many. We learned many things by our conversation with the Winnipeg brethren; and have strong hope that the meeting will bear its chief fruit later.

The journey over the prairies was pleasant but uneventful. We were glad to learn from conversation with several that the prospect for a good harvest in the West this year was exceedingly bright: some men said it was brighter than for many years. The Rocky Mountains are still there. How indescribably magnificent they are! As we swept along around the many curves through the Fraser Canyon, it seemed as though the sun were concentrating all his powers upon our train. It was a sweltering day; and yet, far above us the tops of these great mountains were still covered with snow. We were below in the dust and the dirt and the heat. We looked with envy to these immaculate peaks; and we thought perhaps there is an analogy here to the high privilege that belongs to every Christian to mount up with wings as eagles, and to dwell in the heavenly places in Christ Jesus.

At Vancouver.

We arrived at Vancouver on Saturday; and were met at the station by a number of brethren, and taken to the Vancouver Hotel. The meetings were held in the Empress Theatre, and were under the auspices of the Greater Vancouver Branch of the Baptist Bible Union. Dr. W. B. Hinson had already delivered several addresses. It was our privilege to speak at the Saturday evening meeting. The theatre was filled on the ground floor, and a large part of the first gallery, as well as the entire stage. We had a good meeting;

and the presence of the Lord was manifest. Sunday morning we preached in Immanuel Church, of which Rev. E. J. Plenderleith, Secretary of the Baptist Bible Union, is the Pastor. It is on the outskirts of the city, but is a church after our own heart. The building was full; and if the people enjoyed it as much as the preacher, we had a good time. In the afternoon in the theatre, the audience was larger than on Saturday evening, when the Editor of this paper spoke on the twentieth chapter of the first book of Kings. In the evening there was a great congregation; and Dr. W. B. Hinson preached on "The Lost Christ." What a marvellous preacher Dr. Hinson is! We have heard of him for many years, and last year met him at Milwaukee; but we had never before heard him preach. We venture the opinion that Dr. Hinson has very few equals in the American pulpit. In the truest sense, he is a great preacher. This evening service was an evangelistic service; and at the close of Dr. Hinson's sermon, it was our privilege to take charge of the meeting, and give an invitation; and before the meeting ended nearly twenty had come forward confessing Christ. It was a time of great blessing, when God drew very near.

Here we should like to insert a little message specially for Jarvis Street people. We told Dr. Hinson that we should never be satisfied until we have had him in Jarvis Street. He is not only a great preacher; he is a great evangelist, as his record on the Pacific Coast shows. When we take a real vacation, we shall try to get Dr. Hinson to come to Jarvis Street and preach; and then stay at home to enjoy his ministry with the people.

Monday afternoon Dr. Hinson spoke again. He is not a cistern but a flowing fountain. His sermon was a glorious presentation of the authority of the gospel of Christ. There was a great congregation in the theatre again on Monday evening, when it was our privilege to speak on the second part of the twentieth chapter of first Kings, showing the necessity of taking up an attitude of "no surrender" towards Modernism.

A few words now about conditions in Western Canada. At the last meeting of the British Columbia Convention held in June, 1924, a committee was appointed to consider the relationship of the British Columbia Convention to the Baptist Union of Western Canada, with instructions to report to the British Columbia Convention this year. Let our readers hold that fact in mind. Following our visit to British Columbia in February, we wrote an article in *The Witness* on the constitution of the so-called Baptist Union of Western Canada, which we called the Baptist Hierarchy. We pointed out then the danger involved in the principle of its constitution. Composed as it is very largely of ex-officio members, at best it is an undemocratic body. But perhaps its worst feature consists in the fact that it meets but once in three years, and appoints a Board which is clothed with all the Union's powers; and that Board does the business of the Union between its tri-ennial sessions.

While in Vancouver on this occasion, we saw something of the operations of that Board; and observed that it was working out just exactly as we predicted it would. During the year the Board of the Union met and appointed a committee of eight, which committee was to consider the question of administration and future policy. That committee made its report in the form of certain recommendations to the Manitoba Convention; and we heard in Winnipeg that it had been pushed through without adequate discussion. In Vancouver we were shown a copy of the report. It was very vague; and it would be difficult for anyone on hearing it read to know all that was involved in it. It would be folly for any Convention to pass such a report without having it printed, so that all might give it careful study. Our examination of it showed us this: that it was a plea to be let alone for another year. We think the whole report might be summed up in the prayer of the vine-dresser for the barren tree: "Let it alone this year also." But the contents of the report were alarming. The Baptist Union of Western Canada was organized in 1907. At that time in the Prairie Provinces, there were ninety-two rural churches. This report shows that of the ninety-two rural churches then in existence, only twenty-nine now remain. Since that time other churches have been organized; but the total number of rural churches in the prairie provinces now existing is fifty-nine. Only fifty-nine churches,—and for these they ask no less than two superintendents, and until recently they have had five!

We cannot go into this report in detail; but we make bold to say that it is a most distressing confession of utter bankruptcy—not of money only, but of spiritual interest and power. From the beginning to the end of the report; there was not one mention of God: there was not any sort of suggestion that it was necessary for the people to get down before God and pray for blessing; not a word is said of the importance of having an authoritative gospel message for the people. As we read this report, the famous saying of the late Lord Fisher came to mind, when he said, "Sack the lot." Whatever be the reason, beyond all question, our Baptist cause in some sections of the West is dying out. Whether it be Brandon College or a faulty administration which is to blame, we are not prepared to say; but we were greatly distressed to observe, in this time when the United Church is just launched, and when thousands of people all over the country are so unsettled, that in the great West we should seem to be without useful leadership. The body of men who could produce such a report as the report in question, and expect a body of intelligent Baptists to adopt it, thereby prove themselves to be without ability to lead anywhere but into bankruptcy. We frankly say that we have no confidence whatever in our Western Mission work under the present leadership; and until the whole Western Union is scrapped, and a new beginning made on New Testament lines, it seems to us there is no hope of progress whatever. We would call attention to the fact that this committee's report, originating not with the Union itself but with the Board of the Union; if adopted by the British Columbia Convention, would render the report of that Convention's own committee unnecessary. It would pre-judge and settle the question of British Columbia's relationship to the Baptist Union of Western Canada.

In Vancouver we were greatly encouraged by what we saw. Only a really strong movement could gather together such great congregations as assembled at the four-day Bible Conference in that city. Practically every church in the city was represented, and some of them by large numbers of their members. The Baptist Bible Union in Greater Vancouver is a flourishing organization. One very interesting incident took place which we think it worth while to mention. We saw by the morning paper of Saturday that the Rev. Andrew Grieve, of the Ruth Morton Memorial Church, was advertised to speak Sunday evening on, "Why I am not a member of the Baptist Bible Union." We had met Brother Grieve on the occasion of our last visit. We knew him to be absolutely sound in the faith, and in every way a true man; and we had an instinctive feeling that something might come out of that service which did not appear on the surface of his announcement. Monday morning we learned that Brother Grieve explained his own position, and why he had not, up to that time, united with the Union; and there and then signed his application card and had them distributed among the congregation. He brought to the Monday afternoon meeting a list of nearly sixty new members of the Baptist Bible Union. This will bring the membership of the Union in Greater Vancouver up to nearly five hundred. This is magnificent.

At Seattle.

We left Vancouver on Tuesday for Seattle. The Annual Meeting of the Baptist Bible Union opened in the First Presbyterian Church on the afternoon of Wednesday, June 24th. We will give a full account of this meeting to our readers in our next issue. Here it must be sufficient to report the evening meeting of Wednesday.

Some time ago a body of men on the Pacific Coast organized themselves into what they called the Science League of America; and announced that it was organized to fight Fundamentalism. Dr. W. B. Riley, of Minneapolis, sometime ago challenged them to a series of public debates on the question of Creation versus Evolution. The first two debates were held respectively in Los Angeles and Oakland, Cal., when Dr. Riley debated with Maynard Shipley, President of the League. In each case the audience numbered several thousand, with great crowds turned away from the building. After the second debate, the President of the Science League felt somewhat indisposed, and was unable to continue. His place was taken by the Secretary of the League, Edward Cantrell, who debated with Dr. Riley at Portland and at Seattle. Dr. Riley came to Seattle, having defeated his opponents in the other three debates over-

whelmingly, the popular votes ranging from five to one to twenty to one. On Wednesday evening the First Presbyterian Church was crowded; perhaps about twenty-five hundred people were present. Dr. Riley and Dr. Cantrell each spoke for thirty minutes; then Dr. Riley replied for fifteen, and Dr. Cantrell for twenty, and Dr. Riley concluded in five minutes more. At the conclusion of the debate, the Editor of this paper, who presided over the meeting, called for a standing vote, when practically the entire audience rose, expressing the opinion that Dr. Riley had proved his point: that the heavens and the earth and all life therein were the result of direct creation and not of evolution. When the contrary vote was taken of those who believed that Dr. Cantrell had won, possibly one hundred and seventy-five stood. Thus Dr. Riley was enthusiastically acclaimed the victor.

Seattle, Wash., June 26th, 1925.

A HUMAN "FORD".

Have you seen the handy thing on four wheels which seems to get no care; which is out in all sorts of weather, on all sorts of roads, and is driven by all sorts of people, and carries all sorts of burdens, and appears never to complain; but just keeps on going, going, going, all the time? Some cars are too highly finished for rough weather, rough roads, or rough loads; and, except when all circumstances are favourable, they must be kept under cover; and little, dauntless "Henry" must take the load, and face the storm.

Cars are like people. There are polished people! And there are richly upholstered people! There are people who are magnificent in appearance. And they have their uses. They are invaluable for formal and precise occasions. But there are some plain, common, every-day folks. They may not shine; but they always keep going, and they are always carrying somebody's load. They carry everything from a sick child to a bag of coal. And because they are always ready, somebody is always using them. They are never idle, and never at ease. They never travel the road empty. The humblest pilgrim does not hesitate to ask a lift, and the proudest is not above travelling in "Everybody's Bus" in an emergency.

There are family "Fords". In most families there is one member upon whom the family cares are chiefly laid. He, or she, as the case may be, is simply taken for granted by the rest of the family. There may be no just reason why every new burden of the household should be laid upon the same shoulders; but by common consent, and without saying, "By your leave," or even breathing a "thank you," every member of the family assumes the right to throw their worries into the household carry-all.

And there are church "Fords". There is much to do in any church; many responsibilities to bear, many heavy tasks to undertake, sometimes difficult negotiations to conduct, much drudgery, and many a labour which only love and endless patience can accomplish. But there is always some patient and persevering saint who is willing to be everybody's wheelbarrow; somebody who is inspired with the charity which "never faileth," who is filled with a spiritual "anti-freeze" in winter, and is air-cooled in summer; and so contrives never to be weary in well doing, but to keep going in all seasons.

The principle finds many exemplifications in other relationships of life. In business, in the life of the community, in the nation, and even in the international sphere—there is always someone to whom everyone with a hurt finger, or a bruised shin, or a grain of sand in the eye, instinctively runs.

It may sometimes seem as though the uncomplaining burden-bearer were little appreciated. We forget to be thankful for the sun or for the air we breathe; and that, or he, which serves us with unfailing regularity, may miss the recognition which is due. Such an one may feel himself to be a kind of machine, left outside the door in wind and rain, with self-starter charged with a latent energy that springs to action in response to the touch of even the most indifferent.

But for the human "Ford" there are always rich compensations. There is "a dear delight in doing good." There is only one Power which can sustain and inspire one in such exacting service, and that is the power of the indwelling Spirit. Our Lord Jesus is the world's greatest Burden-Bearer. He upholds all

things by the word of His power." He bids us cast all our cares upon Him, and assures us that He cares for us. The greatest burden of all, the burden of guilt, was laid upon Him; indeed, "the Lord hath laid on Him the iniquity of us all." And they who have been relieved of that burden should have broad and strong shoulders for many a heavy load. It is our privilege to show that "His yoke is easy and His burden is light"; and to prove by our serviceable lives, that there is no limit to the upholding strength of divine grace. Whoever bends his back for the carrying of others' cares, will find in the company and companionship of Christ all needed help; for when you take upon yourself another's load, it immediately becomes His burden, and is thereby made "light." "Bear ye one another's burdens, and so fulfil the law of Christ."

The Jarvis St. Whole Bible Sunday School Lesson Course

Lesson XV

July 12th, 1925

THE VIRTUOUS WOMAN.—Proverbs, chapter 31: 10-31.

These verses give us a picture of a woman of inestimable worth, of whom the wise man says, "Her price is far above rubies." This word "virtuous" has a much wider and richer meaning as used here than it contains in ordinary current speech to-day: it signifies strength and proportion, as well as purity. The elements of that character worthy to be called virtuous are enumerated in this chapter.

I. She is Wholly Trustworthy.

1. If she has a husband, "the heart of her husband doth safely trust in her". He has no need to apologize for her, or at any time to make explanation of her conduct. "He shall have no need of spoil. She will do him good and not evil all the days of her life." 2. If unmarried, such an one will be equally worthy of the trust of all her friends. Nothing is so prolific of sorrow as untrustworthiness. 3. The influence of such a life is only good: "She will do him good and not evil all the days of her life." 4. Such trustworthiness can be born only of a trust in God. Peter said, "Add to your faith virtue," using it in the same sense as it is used here. That is to say, supply in your faith, virtue and strength. Faith is the root from which all virtues grow. And such virtue as is here commended can grow only out of faith in the only truly virtuous One the world has ever known.

II. She is Specially Commended for Her Industry.

There is a glory in work, and only shame in idleness. 1. She works with her hands (v. 13). Often the most beautiful hands are those which are most worn with work. 2. She is a woman of wide interests (v. 4). She does not live in a little circle: like the merchants' ships, "she bringeth her food from afar",—not merely food for the body, but for the mind and spirit too. 3. She is an early riser (v. 15). She is punctual in all her appointments, and prompt in the execution of every duty. She is never dilatory: she is on guard against the vice of procrastination always. 4. She is thrifty (v. 16). She knows how to turn her labour to legitimate profit, and to increase her wealth. The woman who commanded Solomon's admiration was "in the truest sense a business woman. 5. She is athletic also: she does not make a virtue of her pains; but counts it an honour to be physically strong. "She girdeth her loins with strength, and strengtheneth her arms." 6. She finds true satisfaction in worthy living. She is not obsessed with a foolish modesty: "She perceiveth that her merchandise is good." Producing articles that are "all wool", she is not ashamed to call them by their proper name. 7. She is charitably disposed; she is unselfish and good to the poor (v. 20). 8. She is provident also (vs. 21 and 22). The winter does not find her unprepared. Unlike the sluggard, she has learned her lesson of the ant; and like the prudent man, she foresees the evil and hideth herself. 9. She is influential: she moulds the characters of others. She even puts a stamp upon her husband, so that "her husband is known in the gates, when he sitteth among the elders of the land." 10. Moreover, she is diligent in business (v. 24). Not only does she exercise foresight,

but she applies herself diligently to the task in hand. 11. Her character, rather than the clothes she wears, is her adornment: "Strength and honour are her clothing; and she shall rejoice in time to come." (v. 25). 12. Her speech is always with grace seasoned with salt. The greatest of all achievements is hers: she has learned to control her tongue. "She openeth her mouth with wisdom: and in her tongue is the law of kindness." 13. She is a good house-keeper; and with true womanly instinct, she reigns as a queen in her own home. 14. She earns the blessings of her children and the praise of her husband. Thus she is commended by those who know her best. 15. She exemplifies the only true standard of womanhood: "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." 16. She needs no other memorial than her own life of service: "Give her of the fruit of her hands; and let her own works praise her in the gates."

CHURCH NEWS.

THE EDITOR RE-ELECTED PRESIDENT OF THE BAPTIST BIBLE UNION OF NORTH AMERICA.

Just before going to press Tuesday night a newspaper despatch reached us from Seattle, Wash., where the Baptist Bible Union of North America is assembled in Annual Convention, telling of Dr. Shields' re-election to the Presidency of that organization.

THE PASTOR'S AMERICAN ENGAGEMENTS.

The Pastor will leave Seattle to-night (Tuesday), where he has been attending the Annual Conference of the Baptist Bible Union of North America. That the people may the more intelligently follow him with their prayers, we list here his engagements as known up to the present, all of which, with the exception of Sundays, are in the interests of the Baptist Bible Union: Thursday, July 2nd, Portland, Oregon; Sunday, July 5th, Church of The Open Door, Los Angeles, Cal.; Tuesday, July 7th, San Bernardino, Cal.; Wednesday, July 8th, Calvary Baptist Church, Los Angeles; Thursday, July 9th, Escondido, Cal.; Friday, July 10th, San Diego, Cal.; Sunday, July 12th, Church of The Open Door, Los Angeles, Cal.; Tuesday, July 14th, San Jose, Cal.; Wednesday, July 15th, Modesto, Cal.; Friday, July 17th, Long Beach, Cal.; Sunday, July 19th, Church of The Open Door, Los Angeles, Cal.

MONTHLY COMMUNION SERVICE.

The regular Monthly Communion Service will be held at the close of the evening service Sunday evening, July 5th, when Dr. Gillon will conduct the service. Quite a large number will receive the hand of fellowship; and it is desired that every member of the church who is in town will make an effort to be present.

NEXT SUNDAY.

Dr. J. W. Gillon, of Winchester, Ky., who was one of the speakers at the pre-convention Conference of the Baptist Bible Union, held during May in Memphis, Tenn., will be in Jarvis Street pulpit next Sunday, and throughout the month of July. The Pastor has asked Dr. Gillon to take his place among us, not only in the pulpit but during the week. As announced last week, therefore, he will teach Dr. Shields' Bible Class, preach morning and evening on Sunday, and will conduct the regular Monthly Communion Service in the evening. Dr. Gillon will teach the Bible School lesson Monday evening at eight forty-five, and give the Bible lecture in the church auditorium Thursday evening at that hour. Beside this, he will attend the week-night prayer services; and will be in the Pastor's office from seven to eight on prayer meeting evenings to meet enquirers. Jarvis Street is anticipating Dr. Gillon's ministry with a great deal of joy.