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

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The Jarvis Street Pulpit

INSPIRATION OF THE HOLY SCRIPTURES.

An Address by Dr. J. W. Gillon,
of Winchester, Ky.

Delivered in Jarvis Street Church, Toronto, Thursday evening, July 16th, 1925.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Timothy 3:16.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—I Corinthians 2:13.

"Who by him do believe in God, that raised him up from the dead and gave him glory; that your faith and hope might be in God."—I Peter 1:21.

"And God spake all these words."—Exodus 20:1.

THIS subject is the one discussed by me at the Convention of the Baptist Bible Union of North America at its session held in Memphis, Tenn., May last, at which Convention it was requested that the message be printed and circulated.

There are, as all know, two general theories with reference to the inspiration of the Scriptures.

First, that the thought of the Bible, and thought only, is a matter of inspiration. Those who hold to this view say that the Bible contains the word of God. But they hold also that it contains much that is not the word of God.

Secondly: There are those who hold that the Bible, or what we call the Scriptures, is the Word of God. All such hold the view that the Bible has been inspired as to words as well as thought; that it is without error, infallible, perfect. They hold to what is known as "plenary inspiration." To all such, the Bible is inspired in its entirety; to such, the Bible is a perfect guide for all religious faith and practice.

What I shall say at this hour will be a positive declaration of faith as to inspiration. I shall present what I say in the form of reasons as follows:

I BELIEVE THE BIBLE IS INSPIRED IN THOUGHT

First, because of its announced thoughts about God. It presents a picture of a God perfect in character, in knowledge, in wisdom, in attitude, in affection, in justice, in power, in purpose, and in holiness. The God of the Bible is the only God of all the religions known to men Who is presented in such light. All

other gods are the products of mere men. It took a real and true God to conceive such a Being as the Bible represents God to be. When this God was made known to the writers of the Bible it was done by inspiration. That no man or group of men conceived or created the God of the Bible is conclusively proven by the fact that men who have the open Bible do not understand the God of the Bible. If men do not understand God with the Bible to guide them, how could they create Him?

Secondly, I believe the Bible to be inspired as to thought because of its announced thoughts about man. It does not flatter men. It says all the good that can be truthfully said; and then depicts man in all his imperfections. Think of man saying about man: "How much more abominable and filthy is man, which drinketh iniquity like water"; "Thou lovest evil more than good; and lying rather than to speak righteousness"; "Who rejoice to do evil, and delight in the frowardness of the wicked"; "Thus saith the Lord unto this people, thus they have loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity and visit their sins"; "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear you"; "And there is none that calleth upon thy name, that stirreth himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities"; "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"; "If they sin against thee, (for there is none that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy"; "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one"; "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one"; "Who can say, I have made my heart clean, I am pure from my sin?"; "For there is not a just man upon the earth, that doeth good, and sinneth not"; "All we like sheep have gone astray; we have turned every one to his own way"; "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind have taken us away"; "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."

Man never said these things about man. It is not in man thus to talk about man except when he is moved to such thought by the Holy Spirit of God. Man delights to exalt man. He puts man on the throne. He is bent on giving him credit for the works of God. With God's Book open before him, he denies all these things said about man's sinfulness and wickedness. There is but one explanation of these things being found in a Book that man has had anything to do with producing, and that is, that while man has written these things, he has been moved upon by the Spirit of God.

Thirdly: I believe in the inspiration of the thoughts of the Bible because of its message on the nature of sin. Its message as to the origin of sin compels me to believe in the inspiration of the Bible's thoughts about sin: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." In this passage of Scripture we have the story of sin's origin. When we analyze the passage we find that it originated in three things: The lusts of the flesh: "And when the woman saw that the tree was good for food"; The lusts of the eye: "When the woman saw that the tree was a delight to the eyes"; The vain glory of life: "And when the woman saw that the tree was to be desired to make one wise." This clearly reveals the fact that sin—the first sin—was not the eating of the forbidden fruit, as at first it appears to be; but the attitude the woman assumed toward God, self, and things. She believed God had lied to her. She wanted everything that appealed to the appetite; she wanted equality with God as to station, without the character of God.

This passage of Scripture clearly reveals that sin is not an act, nor a series

of acts; but that it is: a wrong attitude toward God; a wrong attitude toward self; a wrong attitude toward things. Sin is like everything else: it brings forth after its kind. All sins take the direction of the nature of sin. There are no sins that do not spring from a wrong attitude toward God, or a wrong attitude toward self, or a wrong attitude toward mere things. The fact is, sin is a wrong attitude and that only. No man can claim that man originated this conception of sin. Men have had God's Bible for thousands of years and for the most part men have not yet gotten the Bible's teaching about sin. Men are yet teaching that sin is some act or word, whereas the Bible clearly teaches that all wrong acts and words are the results of sin; and that sin is always just a wrong attitude.

The Bible's message as to the source from which springs all sinful acts makes me believe in the inspiration of the thoughts of the Bible: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnesses, railings"; "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

This is not the thought of man about sin and its source. The fight of all "modernists" against the Bible, is, in part, to get rid of this conception of the source from which sin springs. The aim of all kinds of evolutionists is to destroy this conception of the source from which sins spring.

No one can study the message of the Bible on the nature of sin without reaching the conclusion that the thought of the Bible on the nature and origin of sin is of divine origin. Nor can anyone who knows man's present attitude toward sin doubt for one moment that the men who wrote the Bible's message on sin, wrote as they were moved by the Holy Spirit. The conception the Bible gives us of sin is contrary to man's view of the matter. Men who have the Bible to guide them will not now readily concede that the Bible is correct in its view. What else can this difference between man's view and the Bible view mean than that the Bible, though written by men, has been written by inspiration?

Fourthly: I believe the thoughts of the Bible are inspired because of the high moral standards set up in its pages. Take the standard as presented in the sermon on the mount, and that alone: "Blessed are the poor in spirit"; "Blessed are the meek"; "Blessed are they that hunger and thirst after righteousness"; "Blessed are the merciful"; "Blessed are the pure in heart"; "Blessed are the peacemakers"; "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven"; "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council"; "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Who can read these high and holy precepts and not turn from their reading with the impression that no mere man wrote or spoke them? Their lofty conceptions compel one to believe that they were spoken by God and written by men as they were moved upon by the Holy Ghost. Men do not accept these standards since they have been proclaimed unto them—how then could they have given origin to them? God only could have so spoken. Men could not have reached such conceptions without inspiration.

Fifthly: I believe the thoughts of the Bible are inspired because of the nature of the thoughts announced about Christ. These thoughts are credited to different individuals, or individual intelligences.

First, we have the thoughts credited to Christ. Christ bears His own message to Himself. *Christ proclaimed Himself to be the "son of man";* "Hereafter shall the Son of man sit on the right hand of the power of God."

Christ proclaimed Himself the Son of God: "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am." *Christ declared that He was equal with God:* "I and my Father are one." *Christ claimed to do the works of God:* "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." *Christ claimed to be identical with God:* "He that seeth me seeth him that sent me"; "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Of course, since Christ was equal with God, and was identical with God, He needed no inspiration to utter these words. Inspiration begins here with the record of Christ's utterances. The disciples who penned all these words were inspired to write them; they were preserved from error by this inspiration.

We have the testimony of the apostles to Christ. The apostles had thoughts about Christ. These thoughts got recorded by inspiration. I believe that they also came into existence in the minds of the disciples by inspiration. I think the nature of these thoughts prove this to be their origin: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven"; "In the beginning was the Word, and the Word was with God, and the Word was God"; "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"; "For in him dwelleth all the fulness of the Godhead bodily"; "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"; "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

Who can read these thoughts expressed by the apostles, and escape the conviction that they thus thought only because their thoughts were inspired? We have long been familiar with these scriptural statements; and yet there are found among us those who profess to believe in God, who deny all of these declarations made by the apostles. Are we to believe that the apostles originated these thoughts, and that men of to-day can't believe them? Why cannot men believe them? Is it not evident that it is because such thoughts about Christ are beyond man's natural ability?

Men declare all these things about Christ to be unreasonable. They declare that they are contrary to observation, and man's experience; therefore they cannot be believed by reasonable men. Men do not so treat the unreasonable theories of men: why do they so treat the words of the Bible? Men believe Darwin's theory of the origin of the universe without any proof, and without any reason or reasonableness: why do they deny these things said about Christ by men who accompanied with Him? There can be but one answer: the thoughts expressed by the apostles about Christ were inspired, else they would not and could not have thought them. It is evident that these apostles wrote finer things about Christ than mere natural ability has ever enabled any man to think. With revelation before them, to guide them, men do not understand these things. The Word of God declares that these things are spiritually discerned. The meaning of this is that the one who understands must have his mind illumined by the same Spirit Who inspired the original writers.

We have the testimony of evil spirits: "And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God?" God's Word says that "no man can say, Jesus is Lord, but in the Holy Spirit." Surely if man cannot say it without the promptings of the Holy Spirit, no devil can say it or will say except by the compulsion of the Holy Spirit. This is merely saying that the recorded thoughts of the Devil about Christ are inspired. They who recorded them did so by inspiration. The Devil who spoke them did so by inspiration. This is evidenced by the fact that through all the years of Christianity the Devil has been doing all he can to keep men from believing the very things he here confessed to be true about Christ. He has many pulpits

filled by men who make it their business to deny the things the devils are credited with saying about Christ. Why did the devils say these things then, and deny them now? It must be evident that it is because they said them then because the Holy Spirit compelled them; and now they act according to their nature.

These Five Unanswerable Evidences Induce Me to Believe that the Thoughts of the Bible are Inspired. Other evidences might be cited, but here I rest the case.

I NOW DECLARE THAT I BELIEVE THE WORDS OF THE BIBLE ARE INSPIRED, AND FOR THE FOLLOWING REASONS:

First: I believe the words of the Bible are inspired because of the testimony of the books of the Bible to word inspiration. In the first chapter of Genesis it is recorded ten times: "And God said." In the book of Genesis this declaration is made eighty times. In each case this statement is followed by the things God is credited with saying. These things are recorded in words. God is credited not merely with certain thoughts; but with certain words. In Exodus we find: "Jehovah said"; "Jehovah spake"; or, "He said" recorded sixty-seven times. These same expressions are found in Leviticus thirty-six times. They also occur in Numbers forty-nine times. Kindred expressions of the same import occur in almost every book of the Bible.

In every case the things said are recorded in words. They are put in the form of quotations. Mere men quote God; they quote God because they have something to quote. They have something to quote from God because God revealed it unto them. They write down this revelation because they are inspired to so write. It is utterly unreasonable to suppose that God gave men the thoughts but not the words, when it is distinctly said, "Jehovah said"; "God said"; "Jehovah spake"; "He said." If God merely inspired thoughts, He could not be credited with saying anything. If God had thoughts and revealed them unto men, and they wrote them down; they did it because they were inspired to do so. God said to the writers of the Bible certain things which we find recorded in the Bible. Men wrote them because God inspired them to write them; and thus what we have in the Bible is the Word of God.

Secondly: I believe the words of the Bible are inspired as well as its thoughts *because the only way God can inspire thoughts is by inspiring words.* God is credited, in the Bible, with sending Moses and Aaron unto Pharaoh with certain definite messages. They went ten times with ten different messages. They said God told them to say certain things unto Pharaoh. The things said are recorded. They are recorded in words. They are not disembodied thoughts. There can be no such thoughts. Neither man nor God can think thoughts without thinking them in words. No more can they make them known unto another intelligence without expressing them in words.

The Bible has recorded in it that on the day known as the "Day of Pentecost" people were gathered, from the ends of the earth, in Jerusalem. They spoke many languages. The disciples, who were unlearned men, spoke to them in the language of the people spoken to. How could the disciples speak unto them unknown languages when only the thoughts were inspired? We might as well speak of moles building mountains or crocodile tears making oceans, as to speak of having thoughts without having them in words. Unworded thoughts never existed—and cannot exist. Let the man who thinks he can think apart from words try his hand on such thoughts.

Thirdly: I believe the very words of the Bible are inspired because the very words used by the Bible in speaking of how it got here, requires the inspiration of words. I do not know a better collation of the statements of the Bible on its origin than that given in the Confession of Faith issued by the Baptist Bible Union of North America. I therefore quote it in full: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good words"; "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"; "Which the Holy Ghost by the mouth of David spake before concerning Judas"; "Well spake the Holy Ghost by Esaias the prophet unto our fathers"; "Thy word is true from the beginning"; "Thy word is a lamp unto my feet, and a light unto my path"; "The entrance of thy words giveth light"; "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself"; "Sanctify them through thy truth: thy word is truth"; "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understandings, that they might understand the scriptures"; "For ever, O Lord, thy word is settled in heaven"; "Every word of God is pure: . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar"; "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged"; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"; "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book"; "The word that I have spoken, the same shall judge him in the last day"; "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"; "And take the helmet of salvation, and the sword of the Spirit, which is the word of God"; "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"; "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"; "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward"; "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

One group of these Scriptures declares that the men who wrote the Scriptures were supernaturally inspired; a second group declares that the Scriptures are without error, but are all true; yet a third group declares that the Scriptures are and will ever remain God's perfect revelation. These are not the words of mere men. These are the words of God written down by men whom God inspired to write them. The Bible is the perfect thought of God on the subjects it discusses. It must therefore be expressed, as it claims, in the words of God. It cannot be "the Word of God" unless its words are God's words.

Fourthly: I believe the very words of the Bible are inspired because the names applied to the Bible in the Bible call for word inspiration. It is called: "The word of God," Luke 8:21; "The word of the Lord," Acts 13:49; "The words of Christ," Col. 3:16; "The oracles of God," Romans 3:2; "The word of faith," Romans 10:8; "The word of truth," Ephes. 1:13; "The word of reconciliation," II. Cor. 5:19; "The word of life," Phil. 2:16; "The word of promise," Romans 9:9; "The good word of God," Heb. 8:5; "The sure word of prophecy," II. Pet. 1:19; "The word of righteousness," Psalms 119:123; "The Book," Psalms 40:7; "Book of the Lord," Isaiah 34:16; "Book of the law," Neh. 8:3; "The law of the Lord," Psalms 1:2; "Scriptures of truth," Dan. 10:21; "The word," James 1:21, 22, and 23.

This list of names might be further extended, but these passages are sufficient for our purposes. To be sure, each one of these titles applies to the Bible as a whole. The whole Bible is spoken of as "the Word," "the sure

Word," "the oracles," "book of the Lord," "book of the law," etc. These titles irresistibly suggest that if the whole Bible can be truthfully so designated, it must follow that the words in which "God's Word" find expression must severally and collectively be the words of God. If they are God's very words, how did men come by them except by inspiration? The Bible claims inspiration for its words. Its language about itself supports the claim.

Fifthly: I believe the words of the Scriptures are inspired because the descriptive terms applied to the Bible, in the Bible, imply inspiration. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure"; "Thy word is a lamp unto my feet, and a light unto my path"; "The word of the Lord is tried"; "Thy word is true from the beginning."

Sixthly: I believe the words of the Bible are inspired, because of the harmony of its message from Genesis to the last word of Revelation. The Bible is made up of sixty-six books, written by men of different natural ability, far removed from each other as to habitation, and as to time. They discuss many and varied topics. They never disagree or contradict each other in anything said upon the many subjects they discuss. They had no opportunity to frame up together their message; they wrote, in most cases, without any knowledge of what other authors had said, or were to say. But in spite of this, they produced a Book that in all its parts brings a harmonious message. This harmony cannot be explained on any ground except that, as they claim, each author wrote under the impulse of the Holy Spirit, or by inspiration.

If anyone doubts their inspiration, and the value of their harmony as proof of their inspiration, and thinks that he can find the same harmony in any other literature, let him try his hands at gathering sixty-six books written by the most brilliant men of any nation, and throw them together under one binding and then see if such book has any harmony.

To illustrate the force of this argument from harmony: suppose that any readers of this address could walk into a great hall with seating capacity of twenty-five thousand, and find scattered over the floor the parts of a great organ; and on close examination, he should discover that each reed, pipe, key, every part of the framework, and every separate part of the organ, had been made by a different factory, and that these factories were scattered over a large part of the world; and on enquiry, were to find that the factories knew nothing of each other and nothing about the part that each was having in constructing a great organ,—that actually the different factories did not know that a great organ was in process of construction. Suppose that, in addition to all this, he should find that when the organ was put together, not merely did every part fit perfectly into every other part, but that when a great organist, seated at the organ, ran his fingers over the keys of the organ not a discordant note or sound was heard; but that perfect harmony and music poured from every part of the organ, would he conclude that, by haphazard, these several and multiplied parts of the organ had been made by the different contributing factories, and that by mere accident they had constructed a perfect organ which produced perfect harmony and music; or, would he not rather conclude that in spite of the ignorance of the factories of the fact, that one great mind had devised the organ, and all its parts?

The Bible has the harmony of the most perfect organ, even though it was written in several parts, by almost as many different authors as it has parts. Are we to conclude that these men wrote by accident this wonderful and harmonious Book; or, are we to conclude that, as the Bible claims, holy men of old wrote as they were moved upon by the Holy Spirit? For my part, I believe that the Bible got here as it claims to have gotten here. It claims that both its thoughts and words were inspired,—and I believe it.

It seems to me that with all this before one, there is no escape from the conclusion that the Bible claims inspiration for its words; and that all the evidence is in support of its claims. With the evidence in, I unhesitatingly say, "I believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true centre of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried." I believe that every word of it has its distinct mission to perform; and will

all of it be profitable to those who believe and obey it. I believe all of its promises are sure and righteous, that not one word of it will pass away until it has all been justified before the judgments of men.

EDITORIAL

"THE DAY OF TROUBLE."

"And call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me."

We suppose most of us frequently receive circular letters through the mail. They may contain valuable information, and they may deserve the most careful perusal; but we are afraid they are generally but lightly regarded. We know that there is nothing personal about it. The same circular has been sent perhaps to hundreds of others, and we feel that we are lost in a crowd.

But when a letter reaches us bearing all the marks of a personal letter, bearing, too, a highly respected signature, it is not carelessly laid aside, but is read with great care and interest.

And we are afraid some of us sometimes treat the Bible as though it were a printed circular letter. We do not feel the weight of its authority, or the comfort of its promises. Only when we clearly recognize the divine signature on every page, and, indeed, to every promise and principle, shall we use the Bible as we ought to use it, and as it is divinely designed to be used.

But what if there should come to our house some day a letter containing a twofold message, in the first place, asserting that our debt must be met on a certain date on pain of absolute bankruptcy? And what if the letter on the other hand informed us that by the grace of a friend we had been made heir to a great fortune which must be claimed or would otherwise be forfeited?

Our joy in the second part of the letter would be commensurate with the perturbation occasioned by the first. How the one would balance the other, and bring peace to our minds! But suppose that just as we are rejoicing in our surplus wealth, an acquaintance looks over our shoulder and says, "I hope you will not be foolish enough to believe that. It may be there is a small element of truth in the letter, but it is fairly certain that the amanuensis—the typist took too large liberty with her master's message, she really edited it to suit her own tastes. It would be quite absurd to believe that the letter was dictated word for word by one with authority to speak as that letter speaks." Thus the critic casts a doubt upon the value of the letter, for if it be not true and reliable all through, it must be unreliable altogether. And as a result we put the letter aside with a sigh of relief as to its first part, but of disappointment as to the second. Until at length the date on which the debt must be paid and on which the inheritance must be claimed, dawns and dies. And on the morrow officers of the law take possession of all we have, and we find ourselves ruined, and that the remedy which lay in the inheritance has now passed beyond our grasp.

On this discovery, would we not regard the man who persuaded us to disbelieve the letter as our worst enemy?

That is why we regard the man who, in the name of religious scholarship, casts doubt upon the inspiration and authority of the Bible, as one of the deadliest of the Devil's agents, and as one of the worst enemies of the souls of men. May God the Holy Ghost enable us to see the heavenly postmark, and the divine signature on this most precious letter: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

We have here a *serviceable invitation*, a *gracious promise*, and an *inestimable privilege*.

First: Here is a *Serviceable Invitation*: "Call upon me in the day of trouble." Not all invitations are serviceable. Some are an embarrassment, some a temptation, and some a bore. But here is an invitation which everybody may reasonably be expected to welcome because it meets everybody's need. If its value be at all doubtful, consider the phrase a moment, "the day

of trouble." Do we know anything about it? Is it now, or has it ever been an element in our experience? "The days of our years"—how varied they are! There is the day of birth, and the day of marriage. There are days of hope, and joy, and peace, the day of plenty, the day of opportunity, and of high adventure. And each day has its invitation. But our Scripture speaks of the "cloudy and dark day", "the day of trouble". Can it be that we have never felt the chill of its dawning, the gloom and the lowering clouds of its noontide, and the impenetrable blackness of its midnight? Perhaps we can remember when we regarded trial, and affliction, and trouble as vagrant words in norman speech which could be appropriately domiciled only in the vocabulary of the fainthearted and the pessimist. But the idea that there could be three hundred and sixty-five perfect June days in any year was but a baseless dream.

Whatever other days we escape, though there be many days of rejoicing, the day of trouble will not pass us by. And it is well enough that when amid the warmth, and beauty, and fruitfulness of summer, we should forget for a while the frigid barrenness of midwinter; but it would be folly not to prepare for December in June.

"The day of trouble" comes in the individual life. The deepest troubles are sometimes secret: "The heart knoweth its own bitterness" What hopes have died within our breasts, what ambitions have been slain at their birth, what holy aspirations have been choked ere they could breathe the upper air, God only knows! And what foes have warred against the soul, what wounds and anguish they have inflicted, only the spiritual warrior knows! But in all these experiences he has known the day of trouble, of pain, of disappointment.

And "the day of trouble" does not pass the family by. It came to Jacob in the ancient time; David was not exempt; Eli felt it; and so did Job,—and multitudes of others. Bethany had its festal days; but Mary and Martha could tell us that the day of trouble does not pass the family by.

And it comes to the nation, too. Men have said they had no interest in politics, and were not concerned much about national affairs. But who is indifferent to national affairs to-day? When Rab-shakeh, the Assyrian general, sent his ultimatum to Judah and Jerusalem, Hezekiah sent messengers to Isaiah saying, "Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy." And such a day has come to us. Ours is a day of trouble, and of rebuke, and blasphemy.

An invitation that has to do with "the day of trouble" has special value to us all. Here is One Who bids us call upon Him in the day of trouble. We know the Telephone Company has a trouble department. This is our "trouble department". Here is One Who says, "When in trouble, send for Me." That is the attitude of a true friend. But the day of trouble does not always bring visitors. It is not the way of Vanity Fair to be specially attentive to troubled souls:

"It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.
Joy is a fellowship,
Grief weeps alone;
Many guests had Cana,
Gethsemane had One."

There are other days when this Friend would respond to our call. He is not averse to the house of feasting; and His coming would only heighten the gladness of the morning of joy. But He puts Himself specially at our disposal when others are likely to be absent or impotent. He knows that out of the depth of their need men will cry in the day of trouble: "Give us help from trouble: for vain is the help of man." It is very wonderful that our God thus condescends to our necessity. This is the very nature and essence of grace: "A very present help in trouble."

But by Whom is this invitation given? In our weakness and limitations, we may sometimes say to our friends, "If there is anything I can do, call upon

me." But they do not call upon us, because they know too well how helpless we are to succour them in their trouble. Or, such an invitation may be given by one who never intends to redeem his pledge; and how grievously disappointing it is when the promiser fails! "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."

But what a contrast our Scripture presents! Misplaced confidence is like "a foot out of joint"—but, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Ah, whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

This is He on Whom we are to call.

Let us consider **This Precious Promise**: "I will deliver thee." We shall not call in vain. This Doctor is never out; He is always awaiting our call. Again we quote, "God is our refuge and strength, a very present help in trouble."

Sometimes He delivers us from trouble. We have many real troubles; but we have many imaginary troubles too. Some of our troubles are inevitable; but some are conditional, and from these latter God will deliver us when we call. There are troubles which are no necessary part of the life of faith. There are afflictions of the soul which are born of unbelief and disobedience. We shall be delivered from all these troubles, if we call upon God when we see them threatening,—they will dissolve as the morning mists before the sun: "Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."

He will deliver us out of other troubles. Joseph, and Job, and others, were not preserved from certain troubles—but were delivered out of them. Thus Peter was delivered out of prison: "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place." And it is thus God sometimes delivers us out of our troubles: "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

But sometimes He delivers us in trouble. He never delivers us in sin, but always delivers us out of it: but He does deliver us in trouble. Daniel was not preserved from trouble, nor immediately delivered out of it; but was delivered in trouble. So also were the Hebrew children in the furnace of fire. Israel as

a nation was not delivered out of trouble; but is to be given "the valley of Achor for a door of hope". And God has opened to many of His children a door of hope in the valley of trouble, delivering them in trouble. "I will be with him in trouble"; "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Let us observe **Our Inestimable Privilege**: "And thou shalt glorify me." It was for this we were created; and only in the fulfilment of our high destiny can we realize the fullness of joy. This is a doctrine of which the Bible is full, that God glorifies Himself through His human creatures. And it is surely a priceless privilege to be counted worthy to reflect the glory of God.

This psalm tells us, "Whoso offereth praise glorifieth me." Putting the matter very simply, it means that when God delivers us we should glorify Him by telling others about it; and praising His delivering grace. When Peter was delivered out of prison, he went to the house of John Mark where many were gathered together praying, and declared unto them how the Lord had delivered him out of the prison. But while Paul and Silas were still in prison at midnight they prayed and sang praises unto God. And so may we glorify God by praising Him in the day of trouble even as Job did saying, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

But God is glorified too by our deliverance in trouble, by the manifestation of the glories of His grace. After Daniel had been cast into the den of lions, "the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel. O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and has shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, Have I done no hurt." And the king was exceeding glad; and made a decree and published it to all people, nations, and languages, "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

And when Nebuchadnezzar looked into the furnace into which he had cast three men bound, he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." And when they had come forth in obedience to the king's call Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." And he made a decree that all should worship their God, "because there is no other God that can deliver after this sort."

And thus in the fiery trial of the day of trouble, it is our privilege to prove to the glory of God, that there is no other god that can deliver after this sort.

"OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM."

"Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord,"

This psalm is manifold in its meaning. In its strictly historical aspect it breathes the ardent, religious patriotism of an Hebrew saint: it expresses the longing and delight of a pious soul in contemplation of the prospect of being in Jerusalem which was at once the centre of religious interest, and the symbol of national unity, and strength, and glory.

In its prophetic bearing this psalm looks far into the future. What it involves of promise for the spiritual Jerusalem which is from above, which is free, and is the mother of us all, even the most resourceful imagination cannot now fully conceive.

But such a passage as this, because of the true experimental element involved in its historic origin, and because of the dynamic involved in the attraction of its ultimate, inestimably glorious hope, has a present, abiding message for every devout soul.

I

Public worship has a peculiar charm for the spiritually minded. It is well that we should train ourselves to value the house of God because it is the house of God. There is, of course, a possibility of our attaching undue importance to material houses, and, supposing God to be concerned about geography and architecture, fall into the Samaritan woman's perplexity as to the relative claims of the modern Jerusalems and Gerizims. But, conversely, the disregard, or dissolution of the material symbol of worship, may result in the loss or vagrancy of the spirit too. This is one danger to which all non-liturgical churches are exposed; and only by the maintenance of a rich spiritual life can such loss be avoided. We are afraid that many think of going to church as a going to hear a sermon or the singing. Let us rather train ourselves to think of the church as the house of God, where He is to be worshipped. Then the sermon and the singing will both fall into their proper place.

And when we are in the right frame of mind we shall be glad of every opportunity to "go into the house of the Lord." The man or woman who can say, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth", is not easily prevented from going to church. We are sure that a great many of our readers thoroughly understand the mood this psalm expresses. We delight in the house of the Lord, and why should we not? What is the house of worship to the believing soul? It is the time when lovers keep their tryst; it is the time when we go into the house of the Lord to meet the Lover of our souls; it is the day of all the week the best—the day he and she have lived and longed for. So it is with whosoever is a true believer. Now we shall see our Well Beloved,—we shall hear His sweet voice, we shall feel the touch of His hand, we shall sing His praise and tell Him how much we love Him, and He will welcome us to His presence and tell us that He loved us first. What is the hour of worship? It is the time when the banquet is called in the King's palace. Now hungry souls may rejoice, for the table will be well spread. There will be rare delicacies for delicate appetites, and abundant fare for all who hunger indeed. Oh, yes! The house of God is a place of banqueting to many who rejoice to be called thither.

To those who find pleasure in labour the hour of worship is welcomed as a time of meeting with the Master. Here the servant is given some new order, a new task is assigned him in which he takes great delight. The Christian soldier welcomes it as a call to the front, now he will find honourable employment in subduing the enemy. He will be given the King's full panoply, and he will go forth armed to the battle.

And he who thirsts for wisdom, runs eagerly to the springs of revelation. Like a student impatient of the long vacation, and eager to press his pursuit of knowledge—so the apt pupil in the school of Christ is always glad to go into the house of the Lord.

And does not the house of the Lord offer rest to the weary, and consolation to the sorrowing, and healing for the broken-hearted? What wonder, therefore, that men should be glad to be called thither?

But the psalmist's gladness was the result of contact with other glad some souls. He went, in part, because he had been invited. When people really love the house of God they seldom go alone. We shall have an increase of church attendance on the part of the unconverted, when the people of God learn afresh to love the house of God as in the olden days. There is no substitute for this glowing invitation, "Let us go into the house of the Lord." May we learn to so love the house of God that we cannot refrain from inviting others to accompany us. When does the little child run in from the garden to say, "Oh, mother, come out into the garden!" When she has found a rosebud

opening on the bush, or a strawberry, luscious and ripe, peeping from under the leaves; or a bird of beautiful plumage singing on the branch of a tree. It is when she has seen or heard something which fills her with exquisite delight, that she runs to find somebody to share it with her. All that is in the verses we are considering: when we love the things of God we shall long to share them.

Such invitations are often eagerly welcomed. Many are glad to receive them. Many people attend church to-day because they are invited; they are glad to be invited. And many more would be glad,—not to be told to “go”, or formally asked to “come”, but eagerly sought after as Philip sought Nathanael, or the Samaritan woman the people of Samaria: “Let us go.”

What preparation of heart consists in this joyous anticipation: “Our feet shall stand—or, are standing—within thy gates, O Jerusalem!” How few there are who prepare for public worship! We rush to the house of God without prayer or meditation. When we go to the well for water we take an empty pail,—if it is half full of water, stale and dirty, we throw it away; when we go to the store or to the market, we take an empty basket. What do we take to church? What capacity for spiritual things? How different the man who has lived in contemplation of the Lord’s day and house! He comes prayerfully and expectantly, and is not disappointed. He has been saying it over to himself all the week: “My feet shall stand within thy gates, O Jerusalem.” And at the prospect his heart, his imagination have been kindled; and so he passes on his enthusiasm to others until they say in concert: “Our feet shall stand within thy gates, O Jerusalem.”

“Oh happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise thee still;
And happy they
That love the way
To Zion’s hill.”

III

Such glowing devotion as we have here is dependent upon experience for its continuance. Many of us will find ourselves on common ground with David in this respect. It was his growing experience of the profitableness of divine worship, which filled him with such rapturous expectation as he contemplated his going up to the house of the Lord.

To him Jerusalem was as a strong city. Its material compactness was symbolical of its spiritual unity and strength. Within its holy wall he felt secure. It had so often proved as a city of refuge to his hunted and haunted spirit. Though his name is not assigned to the psalm, very likely it was he who sang on another occasion: “They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.”

Have we not all found the house of the Lord as a strong tower? How many of us recall seasons of distress and weariness when we came eagerly to our Jerusalem as to a city which is compact together!—and we were not disappointed. Its hospitable walls seemed to enfold us as in welcoming arms; and the spiritual presence which pervaded the place, the power which radiated from its united members, filled us with a holy calm and a joyous assurance of victory.

But again: His beloved Jerusalem had been to him a place of varied fellowship: “Whither the tribes go up.” How different they all were! David had had experiences of the various excellencies, and diversified idiosyncrasies of the tribes of Israel. They had not always understood him, nor he them; and yet he had found them all “the tribes of the Lord”. He had found a fellowship and a comradeship where the tribes of the Lord were gathered in Jerusalem which he had found nowhere else. Hence he anticipates his stand-

ing in Jerusalem with the greater delight, because there he will meet with the tribes of Israel who are the tribes of the Lord.

An only child, except in the very rare cases where he or she has been trained by parental paragons, is likely to be difficult to live with. It is a good thing for a boy or girl to be trained where "the tribes go up". And the children of God who dwell in solitariness and never mingle with "the tribes of the Lord" are usually angular characters. (It does us good to mix with the tribes even if we are jostled a bit. The jostling will rub the corners down. We have loved our Jerusalem for this very reason. What examples of consecration, what instances of unselfishness, of self-sacrificing devotion, we have found among the tribes! And what comradeship in arms! We have all been warriors, and our battles have been many and severe. But how we have been helped! How the relationships of life have been ennobled and sanctified as they have been touched with this deeper fellowship which they and we have found together in the house of God! How wives have felt their husbands have been given them a second time in the Lord, and husbands their wives! How parents have rejoiced to see their children registered among the tribes of the Lord! Oh, this has been a glorious fellowship! True, some of the saints have been chiefly remarkable as affording us an opportunity to let patience have her perfect work; but as we have provided space for the exercise of that grace in others, the relationship, no doubt, has been mutually profitable!

And is it not even so with us? Whosoever is a true believer, and really delights in the things of God, we venture to say have found no fellowship anywhere comparable to those which we have found in the house of God and among the tribes of the Lord. We do not always agree with others,—as even children of one family disagree—and yet it forms no small part of our pleasure that we have found in the house of God our dearest friends. We have formed our enduring friendships there, friendships which will outlast the fleeting years of time, and which will be renewed in the Father's house, the heavenly Jerusalem:

"The stars and the mailed moon,
Though they seem to fall and die,
Still sweep with their enchattled lives
An endless track of sky.

"And though the hills of death
May hide the bright array,
The marshalled brotherhood of souls,
Still keeps its upward way.

"Upward, for ever upward,
I see their march sublime,
And hear the glorious music
Of the conquerors of Time.

"And long let me remember
That the palest, faintest one
May to diviner vision be
A bright and blessed sun."

But this jubilant worshipper was also attracted by the promised blessing of the testimony of Israel. The ark of the covenant, which was the central object in the symbolism of the tabernacle and temple, was called the ark of the testimony. It is to this, and all it typically represented, the psalmist refers: here was the unbroken law, here the pot of manna, here the rod that budded, and over all the mercy seat and the cherubim of glory. Together these symbols constituted the testimony of Israel; they symbolized the divine Presence; and we know they find their realization in Christ. Ah, He is ever the centre of attraction to the tribes of spiritual Israel. If He is not uplifted, if His grace is not proclaimed, if His presence and power be wanting from the sanctuary, then verily "Tchbod" must be written, for the ark of God is taken. The house of God must be sweet to many of us, because there we have met with Christ; there we have found the mercy-seat, and there we have

had experience of His redeeming grace. We must have the gospel, we must have the testimony of Israel, even the truth as in Jesus, or we cannot be glad to go to the house of the Lord:

"Forgotten be each worldly theme
 When Christians meet together thus;
 We only wish to speak of Him
 Who lived, and died, and reigns for us.

"We'll talk of all He did and said
 And suffered for us here below;
 The path He marked for us to tread,
 And what He's doing for us now.

"Thus, as the moments pass away,
 We'll love and wonder and adore;
 And hasten on the glorious day.
 When we shall meet to part no more."

Another element in this gladness is the joy of thankfulness. The unthankful are always unhappy. There is no greater pleasure than that of saying, "Thank you", for a lover's gift. And that day is ill and wickedly spent that has not called forth its song of thankfulness and praise. Surely for all our experience of divine goodness we should be glad of an opportunity to say "Thank you!" What an atmosphere we should create were we always to come into His presence with thanksgiving, and into His courts with praise! Yet many such occasions have called us to the house of God; and we have, from the first hymn, been thankful worshippers.

Have "the thrones of judgment" ministered to our gladness? Have we rejoiced in correction? When the Word of God comes to us in admonition and even with sharp rebukes, do we really rejoice? I believe we have done so; and we have rejoiced in the divine faithfulness: we have been content that grace should reign through righteousness with eternal life.

We have found here foretastes of heaven. This psalm—the gladness, the fear, the glory of it—will find its ultimate realization in a realm beyond this vale of shadows and of tears, for "ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

That is our happy prospect, and we shall soon be there—"Our feet shall stand within thy gates, O Jerusalem"! And then?

"The lamb is in the fold
 In perfect safety penned:
 The lion once had hold,
 And thought to make an end;
 But One came by with wounded side
 And for the sheep the Shepherd died.

"The exile is at home!
 O nights and days of tears,
 O longings not to roam,
 O sins, and doubts, and fears,
 What matters now, when (so men say)
 The King has wiped those tears away?

"O happy, happy Bride!
 Thy widowed hours are past,
 Thy Bridegroom at thy side,
 Thou all His own at last!
 The sorrows of thy former cup
 In full fruition swallowed up!"

O ministering angels! We shall be glad when ye shall say unto us, "Let us go into the house of the Lord."

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XVII.

July 26th, 1925.

TIME AND ETERNITY.—Ecclesiastes, Chapter 3.

I. In This Chapter Time in Its Various Aspects and Seasons is Set Over Against Eternity.

1. The wise man observes that there is a time for everything under the heavens (vs. 1-8). 2. Notwithstanding, he can find no profit in anything (v. 9). 3. His explanation is that God has set eternity in man's heart: "He hath made everything beautiful in his time: also he hath set the world in their heart"—more properly speaking, eternity in their heart—"so that no man can find out the work that God maketh from the beginning to the end." God's work was never intended to be understood in time. He has set eternity in our hearts,—the instinct for it, the capacity for it, the longing for it; and its vast, unmeasured time to the redeemed soul will be employed in finding out "the work that God maketh from the beginning to the end." 4. Only in partnership with the divine Architect can we build enduringly (vs. 12-15). "Except the Lord build the house, they labour in vain that build it."

II. In This Chapter Also Mortality is Contrasted with Immortality.

Because of the incompleteness of this life a future retribution is instructively anticipated (vs. 16 and 17). There must be another life if a just balance is to be preserved. 2. He observes that man is one with the beasts in his corruptible nature: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other." 3. Yet he observes that the man and the beast are separate and distinct in respect to the destiny of their spirits: "The spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth."

TELEGRAPHIC NEWS FROM THE PASTOR.

Word has been received by means of telegrams that last Sunday, July 12th, was a day of great blessing at the Church of The Open Door, Los Angeles, Calif., where Dr. Shields is preaching during the month of July. At least four thousand people were in attendance at the two services. Both Dr. Shields' sermons were broadcast, as they will be July 19th and 26th. Call letters, KVS; meters: two, nine, three. Services will be on the air at eleven a.m. and seven-thirty p.m., Pacific time,—two and ten-thirty p.m., Eastern Standard Time; or, three and eleven-thirty p.m., Toronto (Daylight-saving) time.

DR. GILLON'S VISIT IN JARVIS ST.

Last Sunday was another day of blessing in Jarvis Street. There were eight hundred and forty-three in the Bible School, including three hundred and sixteen in the Pastor's Class, which was taught by Dr. Gillon. This is the lowest attendance we have had for many weeks; but hosts of our scholars are out-of-town on holiday. At the close of the morning service several responded to the invitation to confess Christ; and at night the front seat was more than filled. At the open air service, Dr. Gillon delivered a great message on "The Sin of the Prodigal".

Next Sunday Dr. Gillon will preach morning and evening; will administer the ordinance of baptism at the evening service; and will preach in the open air at eight-thirty, when he will deliver the second in the series of sermons on "The Prodigal",—"The Prodigal's Repentance and Conversion".

A FURTHER MINISTRY OF JARVIS STREET.

As we go to press twenty or more of our young people are holding an evangelistic service at the Weston Sanitarium. This mission has been started in response to many requests that Jarvis Street share her spiritual blessing with the patients of that institution. Last Wednesday evening the initial meeting was held, when a fair number of the patients gathered to hear the message; and at least one man was gloriously saved.