

The Gospel Witness

PUBLISHED WEEKLY

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

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The Jarvis Street Pulpit

PUTTING GOD'S WORD TO THE PROOF.

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Sunday Evening, Sept. 20th, 1925.
(Stenographically reported)

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.—Luke 17: 11-14.



HE miracles of our Lord are expressly described in the Word of God as "signs": "And many other signs truly did Jesus." He showed His power, He demonstrated His Messiahship, by the supernatural works which accompanied His ministry. And this is one of the "signs" which Jesus wrought: He healed ten lepers. They prayed saying, "Jesus, Master, have mercy on us." On this occasion He did not touch them: He gave them only a word of direction. He said, "Go thy way, shew thyself to the priests, and offer the gift that Moses commanded, for a testimony unto them", as one of the evangelists records it: our text has it: "Go shew yourselves unto the priests." That is all! They did as they were told; and "it came to pass, that, as they went, they were cleansed."

First of all, let me explain the principle of the text; then we shall make some very simple applications of it to ourselves.

I.

What, then, is THE PRINCIPLE? Salvation for these lepers was found in the word of Jesus. He did not touch them, as I have said, He spoke to them; and the moment they obeyed Him, they were made whole. You will remember what importance our Lord attached to words: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We are accustomed to make light of words: we say that "talk is cheap"; sometimes we say that

"actions speak louder than words". But the truth is that words have a vital relation to the will, to the heart, to the whole personality: words express desire, and purpose, and will. When in the beginning the Lord said, "Let there be light", there was light. In that word of His there was the desire, the purpose, the omnipotent will of the Creator; and in that word infinite Wisdom, infinite Power uttered itself: "Let there be light: and there was light."

It is impossible to explain it but the fact remains, that the power of God is resident in the Word of God; and that when the Word of God rests upon an obedient spirit it immediately becomes operative. It would have been useless for these ten lepers to subject the saying of Jesus to any kind of intellectual analysis; it would have been impossible to resolve this word of His into its elements, and accurately to have weighed the relative potency of each. He simply said, "Go shew yourselves unto the priests." He offered no explanation: they asked for none. They did as they were told,—and it came to pass, that, as they went, they were cleansed." The Word of God has in it still the power and the grace of God; and when it comes in contact with an obedient spirit, with one who is willing to go when He commands, to do what He directs,—that moment all the power of God operates in that life; and "as he goes" he will be cleansed.

II.

Let us make application of that simple principle. First of all, *it is thus we are delivered from the guilt of sin.* These men were lepers—and they knew it. Leprosy was not only a fatal disease which was bound to issue at last in death, but it was even now to its victims a loathsome disease, so they found life to be a living death; and they asked for deliverance from leprosy: "Jesus, Master, have mercy on us." I do not wonder they cried like that. How often I have longed to have the power to make men whole, as I have gone into the sick room and into the hospital! Sometimes as I have seen people languishing, and life slowly ebbing out, as I have seen people suffering from some fatal and loathsome malady, I have longed for power to make them whole. But you know the application of my story: there is a disease more loathsome than leprosy, and which, with equal certainty, issues in death: "The wages of sin is death." How shall we be delivered from the loathsomeness of it, from the guilt of it, from the sense of uncleanness? I talked to a man the other day, and tried to get him to pray. He shook his head for some time and said, "I have no right to pray—I have no right to pray; I have neglected God for so long that I have no right to pray. I do not know how to pray." He was like the lepers that stood afar off; and when at last I got him on his knees and waited a long time for him to pray, he folded his hands and said, "But I have no words to say, mister, I do not know how to pray." "Then let me give you a ready-made prayer that is in the Scripture. Pray the prayer of the publican, 'God be merciful to me a sinner'. We have the record that God heard that prayer." And at last he took those words and prayed them for himself. He was an old man of eighty-two; and the tears rolled down his cheeks as he said, "I think my mother's prayers are being answered to-day."—a man of eighty-two years saying he thought his mother's prayers were being answered to-day! He did not know how to pray; he said it was not fair to God to have spent all life's day without Him, and then at the eveningtime to come home.

I wonder if there is anybody like that here to-night?—not as old, perhaps, but someone who says, "I do not know how to pray; and if I did, I do not know what would happen—or whether anything would happen." Well, take the prayer of the lepers, "Jesus, Master, have mercy on me. I am a poor sinner, that is all; and I need salvation." He will answer you. And I will tell you what He will do: He will give you His promises—perhaps the one we quote so often, and yet it never wears out: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "Oh," some man says, "I want you to explain that." I cannot explain it. I can only tell you that God Himself says that if you do believe in your heart that God has raised Him from the dead, and that if you will let your lips utter the faith of your heart—He says, "Thou shalt be saved."—"But I want an explanation," you say. There is no explanation. You may go to all the universities in the world, and they cannot tell you; you may go to all the theological seminaries, but they cannot explain it. Some of them would do what an old negro called "confound" it instead of expound it.

But there it is, "Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." They did what the Lord told them to do, and they were cleansed.

That is how to get rid of the guilt of sin. I want to warn you against any sort of morbid habit of introspection, of dwelling continuously upon your guilt and unworthiness. Some people when approached as to their soul's welfare say, "Well, I do not quite feel like it to-day; I felt a little more like it some time ago; and I do not know whether the Lord would forgive me just now or not." I bring you the simple formula of the gospel: "Whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Believe in Him; and the result will follow; "as you go" you shall be cleansed. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." As long as you refuse to confess Him here, He will refuse to confess you there; but the moment you confess Him here, He will confess you there. If to-night some poor sinner will say, "I will no longer be ashamed to acknowledge Christ before this congregation," your Lord will answer, "I will no longer be ashamed to acknowledge you before my Father and all his holy angels." When you confess Him on earth, something will happen in heaven; and there will be "joy in the presence of the angels of God over one sinner that repenteth." That is, take God at His word: "As they went, they were cleansed."

By the same principle we are delivered from *the power of sin*. "But," someone says, "I think I can understand that, sir, and I should be willing to confess Christ, for I desire Him greatly, and would rejoice in His salvation; but I am afraid of to-morrow: I am afraid of my place of business, I am afraid of the temptations of life. I fear that I should dishonour the name of Christ if I were to take it upon me this evening." And so you would in your own strength. But, my dear friends, there is power in the promises of God. Listen: "He hath given unto us all things, that pertain unto life and godliness." Did you ever go on a long journey and have the interesting experience of packing your trunk, or bag, or whatever you took, before you went? How you went over everything to make sure that you had left nothing behind. I remember going to England one time, and I do not know how it happened, but as I was on the train going to New York and I thought of packing my bag, I remembered there was something I had not put in—that was a poor place to remember—but I wired back and had it sent on. But it is a great thing when you are far away from home to open your bag and find that you have everything there that you need. It makes you feel quite at home. The Bible says that God "hath given unto us all things that pertain unto life and godliness"; that He "hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." You see, the Lord packed our bags for us; and He put everything in: there is nothing lacking that pertains to life and godliness. And when He forgives your sins, He also provides you with grace for the journey, in order that you may become holy and without blame before Him in love.

But let me go back to the passage, for I did not finish it: He "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We have escaped the corruption; we have been brought out of it,—lepers cleansed and set on the road; and are given everything that is necessary to life and godliness—and all wrapped up in the exceeding great and precious promises.

Now, what do you do with the promises? Exactly what the lepers did with the word of the Lord Jesus Christ when He said, "Go shew yourselves unto the priests." And if they had put on their spectacles, and analyzed it, and examined it for ever, they would have been no wiser; but the moment they obeyed Him, they found it to be true. And when you take the promises of God, take God for granted, assume His faithfulness, depend upon it, walk in the strength of it—at that moment it shall come to pass, that, "as you go" you shall be delivered;

"as you go" you shall triumph; as you fight at His command, you shall have the victory. But the Word is never proved until it is practised; and the proof of it is in the practice; and the evidence of its divine character is given to you in the hour that you obey Him.

You say you can trust Him for salvation from the guilt of sin, but what about to-morrow? To-morrow? To-morrow? I will get a promise from Him for to-morrow, this for instance: "All authority is given unto me in heaven and in earth." That means, all authority is given unto Him in heaven, and in Toronto, in the office where you work, in the kitchen, everywhere. "Oh," you say, "the man I work for is not a Christian." Never mind that. You will have worse foes than that man to deal with; for you will be surrounded with principalities, and powers, and the rulers of the darkness of this world, and with spiritual wickedness in high places; but the promise that all authority is given to Him Who is your Saviour will strengthen you to meet any foe, and as you depend upon Him, "as you go" you shall be victorious.

We should like to be heroes, if we could have an advance photograph of ourselves taken. We should like to be Daniels in the lions' den—if we were sure the lions would not eat us up. But there is the principle, my dear friends. Daniel depended upon God, and he went into the lions' den in that faith; and it came to pass that "as he went" the angel of the Lord went with him and shut the lions' mouths, and he was saved. The same was true of the Hebrew children. It would be fine to walk through the fire and come out with no smell of fire upon us. We should all like to have an experience like that; but we are afraid to try it. These men had faith, these men said, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They went into the fire; and it came to pass, that, "as they went" a fourth One went with them; and even Nebuchadnezzar said, "Did not we cast three men bound into the midst of the fire? . . . 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."

I am not offering you an absent Saviour. Jesus said, "Go"—and they started. As to His physical presence, it did not accompany them; but "as they went" they were cleansed. The divine Power accompanied them. Though we see not Jesus in physical form, this is what He said, "I will send the Comforter, the Paraclete, the One Who will stand by you; and He will be with you all the way. If you will depend upon Him, He will fulfil His promises to you, and you will be delivered." I do not know what experience you may have to face in the coming days; but I give you the Word of God that cannot lie, that it shall come to pass that "as you go" you will be cleansed.

I should like to say to you young people that the promises of God applied to our lives *are bound to bring real joy*. "The pursuit of happiness" is said to be one of the inalienable human rights—and most people are kept very busy pursuing it, for they never seem to catch up; it is always on ahead. There is a way to find joy in Christ; but it is not a package that can be bought in a store; it is not something that can be had apart from Christ. The principle is this: He gives us our daily bread, our daily joy; and in the keeping of His commandments there is great reward. I would like you to prove that there is great joy in the keeping of His commandments. I cannot prove it for you, but you test it, and prove it for yourselves. That is true of the ordinance you witnessed to-night. I am positive there are literally hundreds of people here who would tell you they had one of the greatest blessings of their lives when they were buried with Christ in baptism. It was a command of Christ; they obeyed it, and got the joy. I am not going to explain it: I could not explain it. I should simply have to say, Do as the Lord tells you, and you will find it out for yourself,—"as you go" you will be happy; as you obey, the joy of the Lord will fill your heart. But you could discuss it for ever,—and be miserable just as long.

Just so, the principle applies to the whole Book. That is the philosophy of doubt and unbelief. If you shut yourself up in the study and examine carefully the Word of God, and try to prove its truth, you will not be convinced. I sometimes think that this plan of having a lot of theological professors set aside to teach young men how to preach is absolutely wrong. If I had my way

I would take every theological professor out of his Chair at the end of the term, and send him into the Pacific Garden Mission, The Jerry McCauley Mission, Yonge Street Mission, or some other mission,—any place where there are poor, miserable, lost sinners in need of salvation; and they would come back to their class-rooms as humble as little children. They would say, "Young gentlemen, we shall have to ask you to forget all we told you last term. When we took the Word of God and applied it, gave it hands and feet, it worked."

When you get into that realm, the realm of theory and speculation, you can prove anything, or disprove anything; but when you actually take the Word of God as a guide and counsellor, as the word of direction from high Heaven in all the relationships of life, and reduce it to practice, and put it to the proof, you will find it ever true. There is no other way of proving it. "Why", you say, "have you any other Scripture for that? Is it not an intellectual matter, after all? I have been puzzled with so many things, my mind is not clear." Of course not. It never will be, my friends, because the mind is not the seat of the trouble. Jesus said, "If any man willeth to do his will, he shall know of the doctrine." And the moment we are willing to do what the Bible tells us to do, "as we go" we shall find it true. If you put it to the proof, you may save yourself the trouble of that subjective examination, for it will lead you nowhere; but "as we go" we shall be cleansed.

I was glad to be told this morning that one of our young ladies—I had not known it before—is shortly to leave for Africa, and another for China. I love you all; but I would like to see you all go away; I think the Lord would give us some more. I mean, I wish you would all follow Him in the avenue of service to which He may direct you; and if there is someone here this evening upon whom God lays His hand for some particular service, you may say, "I cannot understand that, I cannot understand how that is possible. He commands me to do something that is utterly beyond me." Very likely, very likely! But your business is to obey orders; and "as you go" you will find the power to accomplish the thing that He has commanded you, is with you. And the moment you obey Him, Omnipotence will flow into your spirit, and you will become another man by the power of the Holy Ghost. "As you go" you will be enabled, whatever the difficulty may be.

You will find, upon examination, that many of the most useful preachers who have wrought in the name of the Lord, had everything against them in the beginning; and, apparently, had little ability. Their powers were latent, undeveloped; they did not know they had them, and nobody else knew they had. But the Lord knew, and by His grace He made them willing; and "as they went" behold they became mighty. It is the old story. The angel came to Gideon (I love to think of it, because it applies to nearly all of us). He was threshing his wheat by the winepress; and he was threshing it that he might hide it from the Midianites. It never occurred to Gideon to fight the Midianites; but he was quietly threshing his wheat that he might hide it away, so that when these robber bands came down upon Israel's land they might not find his store. A bit of a coward was Gideon; his was not a very heroic spirit. He was working away in the dark, stealing his own harvest, you know, and storing it away so that the enemy might not find it—until an angel came to him, and said, "The Lord is with thee, thou mighty man of valour." And I think Gideon looked all about to see to whom he was talking! It could not possibly be to him, for there was no might in him, was there? But the Lord told him that He had appointed him to smite the Midianites. Poor Gideon was a rather difficult case to deal with: the Lord had to give him sign after sign. And while Gideon was still afraid the Lord said, "You go down and listen to what the enemy has to say about you." He overheard a man telling a dream about a barley loaf upsetting the tent, and destroying things generally; and one of the Midianites said, "This is none other than Gideon." Then Gideon said, "Well, if the enemy says that of me, I had better begin to be valiant myself." And Gideon obeyed: he reduced his thirty-two thousand to ten thousand; and his ten thousand to three hundred,—and it came to pass, that, "as they went" they were victorious, and God fulfilled His Word.

And by and by when the day's work is ended, and all the labours have been completed, the burdens have been borne, and the battles have been fought, what about the Jordan? what about that last article of death, that last experience? You need not worry about it, my friends: "Though I walk through the valley

of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "Ah", but you say, "when we get to the valley, how shall we know?" Well, wait until you get to the valley; and when you get to the valley, it shall come to pass, that, "as you go" He will be with you, and you will arrive safely on the other shore. I knew a man who asked me once—he was very ill—and he asked me what I thought of the text which speaks of Jesus' having been manifested to destroy him who had the power of death, that is the devil, that He might deliver them who, through fear of death, were all their lifetime subject to bondage. You know there are some people who are always afraid of death, who are as timid as little children.

"Who through fear of death were all their lifetime subject to bondage."—afraid to go here, afraid to go there, for fear of death. Oh, but He "came to destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." You need not be afraid of death. That was settled at the Cross; if you believe you are one with Christ, and have nothing to fear. And the friend who was so much afraid of death,—the Lord knew all about him, and so He put him in a sleeper to cross the river.

I remember coming home from England by the Montreal route one time, and as we got into the Straits of Belle Isle, it was very foggy. The fog settled down, and became denser and denser, until at last the ship stopped. The engine did not move for nine hours, and the ship stood still in the fog. It became so dense that one could not see across the deck, one could not see a foot; and the fog-horn was blowing all the time, warning other vessels to keep away. I went out on deck at night. There was not a star to be seen; one could almost cut the fog, it was so thick; and everything was wet, almost turning to rain. At last there was nothing to do but go to bed, and I "turned in", forgot all about the fog, and went to sleep. I got up about five o'clock in the morning; and when I went out on deck, the sky was blue, the sun was shining, all the fog was gone, and I saw the shores of the homeland.

Sometimes we get into a fog, sometimes it looks very dark; but it shall come to pass—oh, it shall come to pass, He will bring us to our desired haven; and "as we go" we shall find every word of God fulfilled, He will bring us in triumph into the city.

Will you put His word to the proof to-night? Will you do as He tells you? If you have faith in your heart toward Jesus Christ, will you confess it? If you have confessed Him, and yet have not obeyed Him in this ordinance of baptism, do you want the joy of obedience? If so, put His Word to the proof and He will fulfil to you all His Word upon which He has caused you to hope.

IS THERE ANY MODERNISM IN THE WEST?

We are in receipt of a letter from Edmonton, Alberta, dated Sept. 18th, in which the writer says:

"Rev. D. O. Priddle has just vacated Strathcona First pulpit and gone to U. S. to teach and learn. The last Sunday but one his text was, 'Behold the Lamb of God which taketh away the sin of the world.' Mr. Priddle said sacrifices were of heathen origin and were not appointed by God—John the Baptist alludes to Jewish custom, not appointed by or acceptable to God. Jesus was brought up in the country and was not accustomed to sacrifices. When at twelve He visits the temple, and sees them, He enters a protest to the doctors. His teaching excludes them, and God did not require any offering." (Dr. T. R. Glover, who preached in a Baptist church in Toronto last Sunday, teaches practically the same thing).

"This is a fair account of the gist of his sermon given me by my daughter who knows and loves Scripture teaching."

In the same letter, the writer says:

"Dr. Lewis at First Church, Edmonton, said in my son's hearing in a recent Sunday evening sermon, 'If you are a Christian, and know a church where they talk about saving souls, and getting people to heaven, don't go inside the doors.'"

Surely there is need of a new Missionary Council in Alberta as well as in British Columbia, if such teaching as we have quoted can pass without any official protest.

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

EBENEZER!

Jarvis Street members, whose membership antedates September 21st, 1921, will never forget the memorable Church Business Meeting of that date. It was the culmination of six months of severe trial, during which time the church had met five times weekly in earnest prayer: morning and evening of each Sunday, and three evenings during the week. On the evening of September 21st, the adjourned Annual Meeting of the church, which had begun April 29th of that year, assembled in the auditorium of the church. When non-members were requested to withdraw, a large company rose and left the room. Later we discovered they had withdrawn to the parlor of the church where, under the leadership of a lady who was a member of the Anglican Church, we saw this great company, in which nearly all denominations were represented, on their knees praying for victory. We quietly withdrew from the room with moist eyes and with a great peace of heart, and returned to the auditorium.

We do not intend here to recall all that took place at that meeting; and we refer to it only that God may have the glory for what has since been witnessed in Jarvis Street Church.

The main business of the evening will be understood when we record that it was to vote upon the following motion, which was moved and seconded by two of the deacons of the church:

"Whereas the Jarvis St. Baptist Church, notwithstanding the insinuations to the contrary, stands squarely to-day, as it has always stood, for the distinctive principles of Baptists, including a full and free Gospel, the inspiration of the Scriptures and the supreme authority thereof in all matters of faith and practice, and whereas it is vital to the continued life of this Church that the present lamentable state of affairs, brought about partly at least by the insinuations referred to, shall cease.

Therefore be it resolved:

1. That the pulpit of this Church is hereby declared vacant as from this date, September 21st, 1921.

2. That the Pastorate of the present incumbent, Rev. T. T. Shields, cease from this date but that his salary be continued for six months, until March 31st, 1922.

3. That the Deacons, Trustees, Finance Committee and House Committee of this Church are authorized and instructed to forthwith take any and all such steps as shall be necessary to see that the above expressed will of the Church is carried out and the regular services of the Church maintained."

The motion was defeated, the vote being taken by ballot and without debate. Those opposing the Pastor's ministry had withdrawn their presence and support from the first of May, following the first installment of the Annual Meeting at which the Pastor had been supported by a large vote. Six months later, about May, 1922, the opposing members asked for letters to form another church; and three hundred and forty-one letters were granted.

From the night of September 21st, 1921, up to this hour, the Lord has so graciously blessed the Jarvis Street Church that we are constrained to cry, "Ebenezer!"

Since the first installment of the Annual Meeting of 1921, there have been added to the Jarvis Street Church: By letter, 277; by experience, 220; by baptism, 922; making a total of 1,419 additions. From September 21st, 1921, to September 20th, 1925, the receipts of the Jarvis Street treasury have amounted to \$177,517.10. The percentage of total receipts given to missions during the period has been 27.6 per cent. Comparing the period from September 21st, 1921, to September 20th, 1925, with the four years preceding September 21st, 1921, we find that the average plate collection for the last four years exceeds the average plate collection for the preceding four years by 152.6 per cent.; the average plate collection for the last six months, compared with the weekly average of the four years preceding September 21st, 1921, shows an increase of 213.9 per cent.; the average combined Weekly Offering and Plate collections for the past four years shows an increase of 138.6 per cent. over the combined Weekly Offering and Plate collections of the four years preceding September 21st, 1921. The total regular receipts—exclusive of the Forward Movement receipts—for the four years preceding September 21st, 1921, were \$170,838.85, as against \$177,517.10 for the four years since that date. From this it will be seen that the last four years have been years of increase.

In addition to the facts above recited, it should be stated that the Jarvis Street Bible School now has an enrolment of 1,613, and an average attendance from September 1st, 1924, to September 20th, 1925, of 930, while on many Sundays the attendance has exceeded 1,000; several times it has passed the 1,100 mark, three times it has exceeded 1,200, and twice has risen above 1,400, the highest attendance for the year being 1,509.

The three weekly prayer meetings continue to be a means of grace to a great company of people, and a source of power to the whole church. Every meeting is largely attended, and the Thursday evening service has now for more than a year been held in the church auditorium.

One of the most gratifying features of our church life during the period under review has been the number of young people who have definitely set their faces toward the ministry for service either at home or abroad. Three have already gone to China from Jarvis St., one of whom is supported entirely by us. Three other missionaries now in China have come into our fellowship, one of whom was baptized in Jarvis St. In the same period four Hebrew Christians baptized in Jarvis St. have gone to the Moody Bible Institute to prepare for missionary service. Ten other young men are now studying for the ministry, while many others are diligently endeavouring to obtain means to begin their course. Two more young ladies will leave for the foreign field within a few weeks, one for China, and another for Africa, while ten or twelve others are studying with the foreign field in view.

In addition to all this, during these four years, *The Gospel Witness* has come into being, and this issue is No. 20 of the fourth volume. Published first of all to meet a local need, it now circulates all over the world. Among those who read it weekly are about one thousand ministers of the Gospel, including nearly all evangelical denominations. Through *The Gospel Witness*, Jarvis St. touches about twenty thousand people weekly.

When it is remembered that it was freely predicted only four years ago that Jarvis St. would close its doors in three months, in view of what God has wrought, we are sure our readers will join us in thanksgiving and praise for the abounding goodness of God. To all our brother pastors in hard places we venture to say, Fight a good fight, and keep the faith, and God will not suffer your foot to be moved.

"Each sweet Ebenezer
I have in review,
Confirm His good pleasure
To help me quite through."

THE ALTON REVIVAL.

In our last issue we published an account of a great revival in the village of Alton. During last week a number of Jarvis Street people expressed a desire to go out to Alton to the organization of the new Baptist Church which was to take place Friday evening, September 18th. Accordingly, a bus to carry thirty people was chartered; but as soon as this was known, applications began

to pour in for seats. Then a second bus was chartered; then a third bus. These, with a considerable number of private cars, left the church early Friday evening for Alton, carrying a total of one hundred and fifty people. The distance of fifty miles to Alton was quickly covered, and the company arrived at the Town Hall in good time. Pastor Gordon Brown, of Orangeville, had already begun the meeting. The Hall appeared to be already filled, but the one hundred and fifty Toronto people, nearly all of whom were from Jarvis Street, managed somehow to crowd themselves in by taking seats on the platform, and filling the aisles, and standing in what room was left at the back of the Hall.

Pastor James McGinlay presided. Rev. W. J. H. Brown, of Annette Street, Toronto, whose son, Mr. Gordon Brown, of Orangeville, with Mr. McGinlay, led the Alton revival, accompanied the Toronto party; as did also the Rev. C. J. Cameron, Secretary of the Home Mission Board.

The Editor of this paper gave an address, setting forth the spiritual character of a New Testament church. At the conclusion of this address, Pastor McGinlay read the following Statement of Doctrine, and invited all those who desired to become charter members of the Alton Regular Baptist Church to come forward and sign the Statement. The twenty-seven who had been baptized the previous Sunday came forward and set their signatures to the Statement, which follows:

"Believing that Jesus Christ is the Son of God Who was begotten of the Holy Ghost, and born of the Virgin Mary; Who died for our sins according to the Scriptures, and was buried and rose again the third day according to the Scriptures; that He is seated on the right hand of God the Father, where He makes intercession for such as believe, and that some day He will come again in Person to judge the quick and the dead;

"Believing also that through repentance toward God and faith in our Lord Jesus Christ, we have been born again by the power of the Holy Ghost; and, having been baptized, according to the teaching of Scripture, by being immersed in water in the name of the Father, and the Son, and the Holy Ghost;

"We, the undersigned, after the example of New Testament believers, desire and hereby resolve,

"To form ourselves into a NEW TESTAMENT CHURCH for the worship of God, the observance of ordinances, and the propagation of the gospel of Christ;

"And, further, that we adopt, as a confession of our own faith, the Confession of Faith of the Baptist Bible Union of North America, attached hereto; believing it to be a clear statement of the doctrines of the Word of God, upon which alone the church to be formed shall be based;

"And, further, that this church shall be named

THE ALTON REGULAR BAPTIST CHURCH.

"The undersigned, heartily accepting the foregoing statement, subscribe their names as—

CHARTER MEMBERS OF THE ALTON REGULAR BAPTIST CHURCH."

The writer reminded the company that the first church at Jerusalem got along with a membership which certainly exceeded eight thousand, for a considerable time, without any deacons; and pointed out that the Scriptures require that men should first be proved before being appointed to the office of deacon. As those now forming the new church had just come into a new fellowship, he suggested that they do without deacons for at least a year, until all the members of the new organization had had opportunity to prove each other; after which time it would be possible for them to select from among themselves men having a good report of them that are without, and who shall have proved themselves to be full of faith and of the Holy Ghost. It was further suggested that the election of a Clerk and Treasurer should be deferred until the newly-organized church could meet by themselves in business session. That also was agreed to.

Words of felicitation were spoken by the Rev. W. J. H. Brown, Rev. C. J. Cameron, Mrs. C. J. Holman, and Mrs. C. J. Cameron; after which an invitation was given to all those who had never confessed Christ to come forward and confess Him, and those who desired to be baptized and unite with the church were also invited to come forward. Fifteen responded to this invitation;

and these also inscribed their names on another list of candidates for baptism.

Following the meeting the ladies of the new church invited their Toronto guests to remain for sandwiches and tea. How they managed to provide for one hundred and fifty people, of whose coming they had had no previous notice, we do not understand—but they did it admirably; and in view of the lateness of the hour, and the long journey in prospect, and the early departure from Toronto, their generous hospitality was most welcome.

Following this, the great company sang, "Blest be the tie that binds", with great heartiness.

We have been in many great meetings; but we have never been nearer to Heaven than we were when in Alton Friday night. During the meeting Mr. McGinlay called upon one man to come up on the platform; and as this brother was coming up, the young Pastor said, "This is the man who threatened to kill me if I came near his house; but he and his wife were baptized last Sunday." (Among those who responded to the invitation and came forward expressing a desire to know Christ, was the married daughter of this brother). Then Mr. McGinlay called upon another man to come to the platform; and as he stood on the platform, Brother McGinlay asked him how long it had been since he had been to church; to which he replied that he had not crossed the threshold of a place of worship for thirty years until he came to hear Mr. McGinlay preach. Mr. McGinlay announced that this man was now out-and-out for Christ; and had already donated a corner lot on the main street in the village for the new Baptist church.

What a night of rejoicing it was! The Alton people rejoiced with a joy unspeakable and full of glory. And so also did the people from Jarvis Street, for all this was the fruit of the ministry of one of Jarvis Street's own sons; in co-operation, of course, with Pastor Gordon Brown, of Orangeville.

At a late hour, or, to be more exact, at an early hour in the morning, the one hundred and fifty Torontonians, in their several conveyances, started homeward; and arrived—well, in plenty of time for an early breakfast!

What Has Followed.

On Sunday last our thought and prayers were very much with Brother McGinlay and the new church; and we were very anxious to know how the first Sunday had been spent. We have since met Mr. McGinlay and learned that the Town Hall was filled at their Sunday's service. There were many more converted, and a total of thirty have already applied for baptism. We have been invited, at the earliest convenient date, to visit Alton again for another great baptismal service.

But this is not all: Brother McGinlay related a story which we want to pass on to our readers. On Saturday evening the brother already referred to, who had threatened to kill the minister if he came near his house, came to see the Pastor. This man is in receipt of a small wage, \$15.00 a week; and has a family of eleven to provide for. But he came to the Pastor with his tenth for the Lord's storehouse; and asked the Pastor to accompany him on a visit to a certain man whom he was anxious to have at the Sunday's service. They went together; and this good brother took this poor man a coat, for he had found out that he did not like to come to church because he had not a good enough coat. Then he told the Pastor of another man who was poor but proud, and who would not come to church because his clothes were not good enough; and this new-born soul said he did not mind himself coming to church in shabby clothes. He therefore took his best suit of clothes and gave it to another man; and on Sunday this brother was there in his old clothes, with the two other men, whom he had provided, one with a coat and the other with a whole suit.

Surely this is apostolic: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need". And again, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them

down at the apostles' feet; and distribution was made unto every man according as he had need."

Our readers far beyond the bounds of Ontario and Quebec will rejoice in the birth of this new church, and in the many evidences of the presence and power of the Holy Spirit with which its initial ministry was begun.

DR. NORRIS' ANNIVERSARY.

The First Baptist Church of Fort Worth, Texas, celebrated the sixteenth anniversary of the beginning of Dr. Norris' pastorate. It was a great day,—a day of great revival, when 142 persons joined the church, bringing the membership up to 8,321.

Some of the Baptist "leaders" of Texas seem to be specially antagonistic toward Dr. Norris. But their antagonism appears to be unable to offer an effective resistance to the progress of the work of the Lord in First Church. The old story of Israel's oppression by the Egyptians is being repeated: "The more they afflicted them the more they multiplied and grew." There is a proverb to the effect that the blood of the martyrs is the seed of the church. A martyr is really a witness. The word has become associated with persecution, because witnessing for Christ invariably brought persecution, and often death. Few modern churches are made up of martyrs, in this sense. Modern churches demand a ministry which will not interfere with the members' comfort. Dr. Norris and his great church are in a worthy succession. He can well afford to leave his enemies to God. We live in a day when it is not easy to declare the whole counsel of God. Dr. Norris is doing it, and is not paying the price, but reaping the reward. The fruits of his ministry will abide long after his petty persecutors are forgotten. May his bow abide in strength and the arms of his hands be made strong by the mighty God of Jacob.

A CONVENTION ORDINATION COMMITTEE.

(We reprint the following editorial from our issue of August 27th because some have asked for it. Next to Modernism in doctrine, there is nothing Baptists have so much to fear as the growing Baptist ecclesiasticism which fosters and protects it. Let us beware of its beginnings).

We are informed that at the coming Convention it will be proposed that an ordination committee be appointed by the Convention. This will not be the first time that such a matter has been considered. It is, perhaps, not surprising that from time to time this question should come to the front. No one of any extended experience in the Denomination will question that many men through the years have been ordained who, for many reasons, were not qualified for the work of the ministry. The principle of the absolute independence of Baptist churches, like other good principles, is liable to abuse. We have seen many church situations in which we could not help feeling that if there were some extra-church authority to handle the matter, the difficulty might be overcome.

It is probable that many of the ecclesiastical systems against which Baptists have protested, and under whose authority they have often suffered, originated in an honest desire to correct abuses of sound New Testament principles. Democracy itself in the political realm is often abused. People are enfranchised according to age, not according to the degree of their intelligence. Hence it sometimes happens that people are entrusted with the responsibility of the ballot who do not know how to use it. Notwithstanding, the democratic principle of government is the best we know; and if there are evils, the remedy is with the people themselves, and in due time they may be trusted to correct them. So with the church. Baptists cannot be too jealous of their independence. And in this connection it is necessary to oppose, with our full strength, any proposal which would infringe upon the freedom of the local church.

It is true that many men have been ordained without adequate preparation for the important work of the ministry. On the other hand, it is indisputable that not a few who have had every advantage the schools could give them, and who have been graduated with high honour and enthusiastically recommended by their professors, have turned out to be absolute failures in the ministry.

Our observation is that such committees as that proposed are invariably made up, for the most part, of representatives of the theological seminaries; and they are used to keep out of the ministry all but those who have received the schools' certificate of efficiency; and the entire Denomination is made an organization to bring grist to the seminaries' mill.

For a number of years the writer served on the Home Mission Board of this Convention, for a good part of the time acting as Vice-Chairman. An Examining and Stationing Committee was organized for the purpose of examining those who sought service under the Home Mission Board; and for the purpose also of sharing with the Superintendent the responsibility of sending students to their summer fields. McMaster University vigorously protested against the action of the Board, and the writer had many interviews with the officials of the University on this subject. The constitution of the Committee, in consideration of the University, was amended to admit certain members of the Theological Faculty as advisory members of the Committee. In the nature of the case, the professors of the University have more time at their command than busy pastors. The result of this has been to make the Examining Committee of the whole Board practically a committee of the University, so that without election to the Board by the Convention, they very largely influence the action of the Board. We feared the result of the constitution of this Committee at the time, and we plead guilty to having been weak enough to consent to the concession which the University demanded.

If a Convention Ordination Committee were appointed, the balance of power would be put in the hands of professors of the University who are not pastors, and whose judgment on practical matters is certainly not superior to that of men who are daily faced with the demands of the pastoral office. The frog at a railway junction point is very sharp and the piece of steel that turns the train from one track to another is very thin, so that the wheels pass over it so smoothly that the sleeping passenger is unaware that the train has changed its direction. Thus the slightest departure from the principles of the New Testament inevitably leads to a position widely separated from the teaching of the Word of the Lord.

A resolution respecting this Ordination Committee was submitted at the Toronto Association and, as we think, was wisely laid upon the table. If any such proposal is made at the Convention in October, we venture the opinion that all ministers and churches who would guard their freedom should vigorously oppose it. It is far better that we should suffer from a few mistakes in ordination than that we should submit to any kind of extra-church authority.

GOOD NEWS FROM DOWN BY THE SEA.

By Rev. J. B. Daggett.

The Maritime Baptists convened in Annual Session at Wolfville, Nova Scotia, August 26th, continuing until the 30th. There were upwards of four hundred persons in attendance.

The sessions were held in the college building recently erected, at a cost of about \$1,500,000. It is a beautiful building, modern in every respect, a great advance over the equipment and environment under which scores of ministers and hundreds of laymen of the past were educated and fitted for life's work.

If equipment and environment are as important as we are being told they are, then the next decade should see ministers and laymen coming from the classic halls, whose achievements shall far excel the work of our fathers,—who, by the way, by their consecration and sacrifice laid the foundations and made this magnificent plant possible. We are just old-fashioned enough to believe that unless we have received and retain the spiritual life and power of the fathers, our equipment and environment, splendid though they be, will not compensate for the lack of the one thing needful for making men and women what they ought to be, they will fall far short of what the men of the past were. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts": we may read it, "It is not by equipment nor environment, but by the Spirit of God, men are made."

The 'Governors' report stated, that there was a debt of considerable size upon the new plant; but they were hopeful that it would be provided for, either

in cash or pledges, before next Convention, a year hence. Mr. Rockefeller has pledged \$395,000, to be paid upon the basis of one dollar for every three otherwise paid.

One of the outstanding features of the Convention, was the address of Dr. H. T. De Wolfe. He gave in all six talks based upon the Lord's prayer. Many times we were made to feel that the speaker was not only speaking from the Book, but also from an experience in which he had verified the teaching of the Book, and had proved the reality of the prayer life.

Another feature worthy of notice was the prayer services held each morning in the College Chapel. These services were not on the printed programme; they were an extra, and an extra that was worth while. They were real old-time prayer and experience meetings; there was nothing of the cut and dried order about them. Each meeting chose its leader for the next day. And it was soon evident that the Holy Ghost was directing; and the Spirit running from heart to heart as oil from vessel to vessel. Each meeting was stronger than its predecessor, until the climax was reached on Sunday morning. Rev. Lew. Wallace was leading; he endeavoured to give the meeting certain directions, but it ran away from him. And soon, amidst tears and testimonies of rejoicing, the stream overflowed its banks, and the power of the Spirit was in full flood. Brother Wallace is a man of deep spiritual experience; he was quick to discern what was happening, and abandoned his plan and joined in the general rejoicing. There was, perhaps, a baker's half dozen present who did not understand it, and were asking, "What meaneth this? Are they filled with new wine?" Nova Scotia is a prohibition province; and Baptists are law-abiding folk. It was not new wine; but it was the old wine of the gospel that was making the heart glad and the tongue to rejoice.

The evening devoted to foreign missions was a notable one. There were five missionaries on furlough on the platform. The messages they brought were of a high order. They spent little time upon the physical needs of India, but the spiritual need was clearly set forth. The missionaries are persuaded that if India's physical conditions are to be met and improved, it must be by meeting the spiritual need first. Improve the spiritual; lift men up with a spiritual vision, and the physical will take care of itself. The Devil is trying to persuade us that it is the other way around. He says, "Feed people, clothe them, educate them; give them gardens in their front yards, and vegetable plots in the back; and men will turn to the Giver of every good and perfect gift naturally." This theory is so contrary to the Word of God, and to all experience, that we stand in amazement that men who profess to be students and political economists are found advocating it; and continue to advocate it even in the face of their own failures, of which everybody else is conscious if they are not themselves. We rejoice that our missionary work is in safe hands. We must see to it that it is kept in safe hands.

The splendid spiritual tone that was maintained throughout the Convention, was a complete answer to the modernist element, which found an expression in a paper read by Dr. Huddleston, of Halifax, upon what he called "The Religion of the Future," in which he declared we ought to be thankful for Dr. Fosdick who had brought a new idea and conception of religion. His paper fell like the proverbial water on the duck's back. It ran off and left no mark.

Ninety-five per cent. of Maritime Baptists are true to the message of the Book, and to the faith of the fathers. At present there is a spirit of good-natured tolerance, coupled with the hope that these brethren will soon find themselves, and get back to real vital experience and to the old message. During Convention we heard apologies made for them: "They are young and immature." "They are too soon from the schools." "They have shot their bolt, and nobody pays any attention to them." If it is true that they are too soon from the schools, and it takes a man from five to ten years in the best of his life to shed his coat, and get rid of what he got in the schools, the sooner some of these schools are closed up the better, or we ought to have a house-cleaning, and that without delay, and get rid of some of the immature professors who are turning out such immature products. While there is a spirit of toleration, long-suffering, and patience, in our conventions, at the same time there is a spirit which is ready to say, "Hitherto shalt thou come but no further," and is even now prepared to fight for the faith once for all delivered to the saints. Our people do not believe the religion of the future is the Fosdick type: they still

believe in the Deity of Christ, in His miracles, in His atonement, His resurrection, ascension, and intercession. Oh, yes, and in His return.

If the Maritime Baptists were called upon to-day to take their stand, they are ready to exalt the Deity of Christ above His humanity. They are ready to declare that His atoning death upon the cross eclipsed His feeding of the multitude, and cleansing of the lepers; that His blood applied to the hearts of men is infinitely more potent in saving men than the most perfect environment. If the test should come, the voice of the Baptists by the sea would be as the voice of many waters. They know how to wield shield and buckler; and will not be trifled with. Men of discernment were conscious of the spirit of the late Convention. Like a mighty river it flows quietly, but it is deep and powerful.

We trust the spirit which pervaded the Convention will reach our churches, and that we shall have a year of earnest evangelistic effort, when many shall be added unto The Lord.

Tyron, P.E.I.

MISSIONARY CONVENTION, BAPTIST BIBLE UNION OF NORTH AMERICA.

THE CHICAGO GOSPEL TABERNACLE, CLARK-HALSTEAD-BARRY.

NOVEMBER 1 to 4, 1925.

Sunday.

11.00 a.m.—Address: Dr. Wm. L. Pettingill, Philadelphia, Pa., "The Holy Spirit the Dynamic for World-wide Evangelism"—Acts 1: 1-8. 3.00 p.m.—Address: Dr. T. T. Shields, Toronto, Ont., "The Holy Spirit's Use of Scripture in Evangelism"—Acts 1: 9-14. 7.30 p.m.—Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Holy Spirit's Method in Missionary Evangelism"—Acts 2: 1-8.

Monday.

9.30 a.m.—Devotional. 10.30 a.m.—Address: Dr. O. W. Van Osdel, Grand Rapids, Mich., "The Holy Spirit and the Ordinances in New Testament Evangelism"—Acts 2: 37-41. 11.15 a.m.—Open Forum. 2.30 p.m.—Address: Rev. H. O. Meyer, Des Moines, Iowa, "The Holy Spirit's Manifestation of Miraculous Power in a Missionary Ministry"—Acts 3: 1-26. 3.30 p.m.—Address: Rev. H. H. Savage, Pontiac, Mich., "Persecution a Needful Experience in the Ministry of God's Prophets"—Acts 4: 1-3. 7.30 p.m.—Address: "The Holy Spirit's Method in Administering Missions and Monies"—Acts 4: 32-37 and 5: 1-16. 8.30 p.m.—Address: Dr. W. B. Riley, Minneapolis, Minn., "The Holy Spirit's Independence of Human Ordination in Making Evangelists"—Acts 7: 1-60.

Tuesday.

9.30 a.m.—Devotional. 10.30 a.m.—Address: Rev. H. H. Savage, Pontiac, Mich., "The Holy Spirit's Approval of the Public and Private Ministry of a Lay Evangelist"—Acts 8: 1-40. 11.15 a.m.—Open Forum. 2.30 p.m.—Address: Dr. Chas. F. Fields, Chicago, Ill., "The Holy Spirit's Method in Adapting Men and Mission Fields"—Acts 10: 1-48. 3.30 p.m.—Address: Dr. John Roach Straton, New York, N.Y., "The Holy Spirit's Special Methods in a Soul-winning Ministry to Men"—Acts 11: 1-30. 7.30 p.m.—Address: Dr. W. B. Riley, Minneapolis, Minn., "The Holy Spirit's Method of Defeating Man-made Programme"—Acts 12: 1-25. 8.30 p.m.—Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Holy Spirit's Call, Equipment and Commission of Missionaries"—Acts 13: 1-52.

Wednesday.

9.30 a.m.—Devotional. 10.30 a.m.—Address: Dr. Wm. L. Pettingill, Philadelphia, Pa., "The Holy Spirit's Administration of the First Christian Fundamentals Convention"—Acts 15: 1-41. 11.15 a.m.—Open Forum. 2.30 p.m.—Address, Rev. E. E. Shields, Chicago, Ill., "The Holy Spirit's Method of Meeting False Philosophies Posing as Religion"—Acts 17: 1-34. 3.30 p.m.—Address: "The Holy Spirit's Method of Evangelizing the Great City Centres"—Acts 18: 1-28. 7.30 p.m.—Address: Dr. John Roach Straton, New York, N.Y., "The Holy

Spirit's Method of Discrediting the Diana of Ecclesiasticism"—Acts 19: 1-41. 8.30 p.m.—Address: Dr. T. T. Shields, Toronto, Ont., "The Holy Spirit's Method of Meeting the Conspiracy of Ecclesiastics and Courts Against His Missionaries"—Acts 24 to 28.

THE HAMILTON BAPTIST BIBLE UNION CONFERENCE.

JAMES STREET BAPTIST CHURCH, OCTOBER 13th to 15th.

The Baptist Bible Union will hold a pre-Convention Bible Conference in the James Street Church, Hamilton, on the above mentioned dates. Among the speakers will be Dr. J. Frank Norris, of Texas; Dr. W. B. Riley, of Minneapolis; Dr. O. W. Van Osdel, of Grand Rapids; Rev. J. Linton, of High Park, Toronto; Pastor James McGinlay, whose ministry has been so richly blessed in Alton and other places. The general theme of the Conference will be, "Prerequisites to a Revival". The speakers are all men who have exercised in their own churches a fruitful evangelistic ministry.

The Conference will begin at eight o'clock Tuesday evening; and on Wednesday and Thursday, there will be public meetings afternoon and evening. There will probably be conferences for ministers and Christian workers Wednesday and Thursday forenoons. The details of the programme will be announced a little later.

It is earnestly hoped that as many as possible of the pastors and other delegates who will attend the Baptist Convention of Ontario and Quebec, which will begin in Stanley Avenue Church, Friday October 16th, will endeavour to be present at these great pre-Convention gatherings.

We are greatly indebted to the James Street Church for extending their hospitality to the Baptist Bible Union on this occasion. James Street Church is a magnificent auditorium. Notwithstanding, we have little doubt it will be taxed to its utmost to accommodate those who will desire to attend the sessions of this Conference. We ask our readers to give this Conference, as well as the Convention which will follow, a place in their prayers.

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XXVII.

October 4th, 1925.

HOW TRUE PROPHETS ARE MADE.—Jeremiah, chapters 1 and 2.

The historical background of the book of Jeremiah will be found in II Kings 22: 1 to 25: 30; and II Chronicles 34: 1 to 36: 23. These should be carefully read as a foundation for the study of this book.

I. The True Prophet Is Divinely Ordained From Birth (chapter 1: 5).

1. Jeremiah was endowed with certain natural aptitudes for his office. Grace can and does effect a new creation; but God sees the end from the beginning, and hence prepares men from birth for His purpose. It is useless to suppose that preachers can be produced by human effort. The best that schools can do is to develop those gifts which God has given. It is true that these natural aptitudes are not always apparent, and it is impossible for men to infallibly judge in such matters; but whoever is really called to the ministry of the Word possesses these aptitudes, whether he or others know it or not. 2. Such prophets are divinely called. Jeremiah had direct dealings with God: the Word of the Lord came unto him. He received his commission from Headquarters; and, like Isaiah, was divinely sent. This is the meaning of the apostle's question, "How shall they preach except they be sent?" (v. 5). 3. Jeremiah received the Word of the Lord. He was consciously the messenger of the Highest. The oracles of God were committed to the Jews; and they were, by nature, capacitated to receive them. So the true preacher is a man of such natural qualities as will enable him, when touched by the Holy Spirit, to discern spiritual things. But every true prophet of the Lord is one to whom the Word of God comes. 4. Invariably God's prophets have so modest an estimate of themselves as to believe that

they have no qualifications for the work they are commissioned to do (v. 6). "Ah, Lord God: behold, I cannot speak: for I am a child." And the prophet who was greatest of all next to our Lord Himself, even Moses, formed a similar estimate of himself. It does not follow that a man is without spiritual gifts because he thinks he has none. 5. The prophet divinely called is divinely qualified (vs. 7-9): (a) He is given courage that he may not be afraid of their faces; (b) he is promised deliverance (v. 8); (c) he is given spiritual utterance (v. 9); (d) and an inspired message: "I have put my words in thy mouth"; (e) he was given a commission to destroy and to build; (f) a sidelight is given here on the doctrine of divine inspiration. Observe, not only in the first chapter, but throughout the book, how often "the word of the Lord" comes to the prophet: "I have put my words in thy mouth."

II. Jeremiah is Given a Special Message for the Times.

In the vision of the almond tree and of the seething pot, "the word of the Lord comes to him." 1. Thus he goes with divine authority. Though the preacher is not now directly inspired as was Jeremiah, he is given the inspired Word in the Sacred Scriptures; and by the illumination of the Holy Spirit, his word also is given authority. 2. The prophet was to be an interpreter of providential events. Verses fourteen to sixteen reveal God as ordering the affairs of men, and not as a Spectator watching the operations of an inexorable machine. 3. Jeremiah is forewarned to expect much opposition from men. This, the true prophet will always find. 4. Notwithstanding, he is promised the necessary equipment to insure victory (vs. 18, 19).

III. A Text Which Sounds the Key-note of Jeremiah's Ministry.

This is found in the second chapter throughout. 1. It expresses the Lord's grief that His people should have forsaken Him (vs. 1-4). Jeremiah is often represented as a pessimist, whose only message was one of woe. But a careful study of the book will show that he was one of the most faithful of all the prophets; and he preached only that which the Lord bade him preach. If people will forsake the Lord, then such a message as Jeremiah's must be delivered. 2. Jehovah complains of their ingratitude, and asks a reason (vs. 5-8). 3. He pleads with them, protesting against their folly in leaving a Fountain for cisterns (vs. 9-13). 4. He predicts that they will inevitably eat the fruits of their own doings, and reap what they have sown (vs. 14-19). 5. Jehovah charges His people with having put Him last instead of first (vs. 20-27); 6. and predicts that in their trouble they will turn to Him (vs. 28-30). 7. He promises that only evil can come upon them who forsake the Lord.

LAST SUNDAY'S SERVICES.

With gratitude we record that Sunday was another glorious day in the courts of the Lord's House. The morning began well with an attendance of 1,086 in the Bible School, including 404 in the Pastor's class. There was a great congregation at the morning service, when the Pastor preached on Isaiah 40: 28-31. Seven or eight responded to the invitation. There was a fine open-air service in the afternoon, and another great congregation at night, when the Pastor preached the sermon published in this issue. Ten were baptized, and about ten came forward at the close of the sermon. A very large congregation gathered for the open-air service, which began about nine o'clock. One of the ten baptized had been converted through hearing the Word at our open-air service.

THE EDITOR GOES TO CALGARY.

The Editor leaves Toronto the night of Sept. 27th for Calgary, where he will speak at Fundamentalist and Baptist Bible Union meetings in Victoria Pavilion, October 1st to 7th, inclusive. He will return in time for his Sunday work October 11th.