

The Gospel Witness

PUBLISHED WEEKLY

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

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

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

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Vol. 4

TORONTO OCTOBER 8th, 1925

No. 22

The Jarvis Street Pulpit

REVIVING GRACE
 OR
 FLYING, RUNNING AND WALKING.

A Sermon by the Pastor.

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

"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."—Isaiah 40: 28-31.



HERE are some texts of Scripture which are made especially to be quoted, and are too big for any preacher; and this is one of them. I have never attempted to preach from this text, and I am not going to attempt it this morning; I shall let the text preach itself. It is one of the most familiar passages of the Old Testament. It does one good just to read it, to hear the music of it: "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. His giveth power to the faint"—are any of you faint this morning?—"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."

If you have studied the context this morning you will have observed how the Lord challenges His people to find a likeness for Himself: "To whom then will ye liken me, or shall I be equal? saith the Holy One." Then He proceeds to tell of the vain efforts of man to produce a likeness of God. It has ever been the sin of men that they have tried to produce a likeness of God, notwithstanding the prohibition, "Thou shalt not make unto thee any graven image." God forbids us to attempt to produce a portrait of Him, because He objects to human caricatures; for men have always caricatured God. I know that we do not, in our day and in this country, bow down to idols of wood and stone; but

men are still changing "the glory of the uncorruptible God"—perhaps not produced in wood and stone, but a mental image, an "imagination of God"—"into an image made like to corruptible man"—God is measured by human standards—"and to birds, and four-footed beasts, and creeping things."—There is not much evolution there, is there? But that is the kind of god men evolve out of their own consciousness. They change the image of the uncorruptible God; they bring Him down to standards of human judgment and limit His resources; and dare to say to God what they would do if they were He—"and to birds, and four-footed beasts, and creeping things!" We need to hear what God says of Himself; to turn away from our own imaginings; for the imaginations of the thoughts of man's heart are only evil continually. We need to come back to what God says of Himself, and to receive the portrait of Himself which He has given to us in the Person of His Son.

I do not wonder that prayer meetings are forsaken in many quarters. If I were to teach you that God is the Great Unknown, that He is Law, that He is Force, that He is the Great First Cause, Who set in operation certain forces unnumbered millions of years ago, and that He then shut Himself up in the machine which He had made, and that He is now merely in it and not above it and over it; and that He never does anything except according to what we call "natural law"; and that we are ourselves but elements in the great plan of evolutionary progress; and that sometime, somehow, yonder in the distant future we may hope for better things, but that these fixed processes of nature can never be accelerated, can never be changed, that its laws can never be suspended; and if after preaching in that fashion, I were to say, "We are going to have a prayer meeting this week; we invite you to come", instinctively I think you would all say, "I don't see that there is any use to go, if the only God you have told us about is shut up in a machine of His making. I have a lot of troubles, and you have not told me about any God Who will give personal attention to my concerns. I am being defeated in many a fight; and you have not told me about anyone who can help me. You have told me about the survival of the fittest; but I am in despair, I am hopeless. No, I must do the best I can for myself, but it would be useless to go to your prayer meeting."

And your reasoning would be sound. The churches that have no prayer meetings have no God. The men and women who are called Christians who do not pray, have no God to pray to; that is why they do not pray. "Hast thou not known"—God? Who is your God? What God do you know? The everlasting God, the Lord Jehovah, Who communicates Himself to His people? the great I AM, who said to Pharaoh, "Let my people go, that they may serve me?"—"Hast thou not known? hast thou not heard, that the everlasting God, the Lord"—Who is He?—"the Creator of the ends of the earth"—Who is He? The Lord Jesus Christ, that is Who He is: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Your prayer, the dimensions of your prayer, will depend upon your conception of God. If the God you know is the God revealed in Jesus Christ, and if Jesus Christ be to you "the everlasting God, the Lord, the Creator of the ends of the earth", and if He has said; " whatsoever ye shall ask the Father in my name, He will give it you"—then it is worth while to pray, is it not?

"Fainteth not, neither is weary." A few weeks ago I stood once again at the rail at Niagara Falls; and as I saw that mighty cataract and heard it thundering away, I recalled some estimates which I had read, given by certain geologists, as to the time occupied in cutting back the Niagara gorge from Lake Ontario to its present position. They did not quite agree among themselves; there was a difference in their estimates between the highest and the lowest of about fifty millions of years. We may conclude that geology is scarcely an exact science after that! And as I leaned on the rail that day, I said to myself, That mighty torrent was pouring over that rocky ledge when Moses stretched his rod over the sea, and made a path for God's people through the tide; it was still thundering away like that "when Jesus was born in Bethlehem of Judea"; and so far as I can see there is no evidence of its diminution: it is still pouring its mighty tide over those rocks, flowing yonder to the sea. And I thought of what the wise man said, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return

again." It is but a picture of all the powers of nature, of the tremendous energy stored up even in this planet. And then I said to myself, I know Who made it all; and I am personally acquainted with Him Who controls it all. He is greater than the things that He has made: "Hast thou not known? has 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."

And it is to such a God we pray, my dear friends. I was going to speak to you about "reviving grace", and I had not selected any particular text when I announced the subject; but I said, The whole Bible is full of it in any case, and that is what we all need—reviving grace. When I came to the Sunday School lesson for to-day, I said, Why, the text I want is here. I can give them the text if I cannot say much about it. If I can but summon everybody with my own soul to look again to Him Who is the Creator of the ends of the earth, and remind them once again of the infinite resources of Deity, if I can persuade them to bow down and worship Him—we were speaking last night of the exceeding greatness of that power which is to usward who believe—then we may indeed be revived.

Now, what does He do? "He giveth power to the faint"—to the faint—to the faint! Are you faint? No, my friends, He has no power to sell. He will put no meter in your house to keep account of what you use, and charge you up with it! Such power as is His He gives—He gives. I read the other day that we were likely to have a power famine in Toronto, that even Niagara had not been sufficiently harnessed to meet all demands. But you cannot exhaust this Power. Let us have a revival in Jarvis Street, let Him give power to the faint; and He still has enough for every other church in Toronto, and for every other church in Canada. One of the deacons handed me a little newspaper cutting, saying that the United Church in Alton were going to have a revival, and I said, "Praise God! Let them have a revival by all means." God can help the United Church as well as a Baptist church, and He will help neither because of their name, but only on the basis of their relationship to Christ. "He giveth power"—and He can give you power. He can give me power, He can give us all power; but He will not sell it. He will give it without money and without price, but only to those who need it, only to the faint. If you have come to the end of your own resources, my dear friends, if you have discovered that in this holy war we must needs have a supernatural Power, a Power not our own, He will give it. "Ye shall receive power after that the Holy Ghost is come upon you."

You boys and girls, I wonder if you have had this Power? Do you need it, too? Power to the faint! Do you need it in school? Do you need it in the playground? What about you Christian boys? Do you need it in company with boys whose tongues are not clean, who take the name of God in vain? Did you listen to that in silence, or did you kindly and truly, as a believer in Jesus Christ, say to that schoolmate of yours, "Please do not take the name of my Saviour in vain. Don't, don't offend my ears by compelling me to listen to that again"? "No, sir, I did not say that. I wanted to say it, but I did not." Why did you not say it, my boy? "Well, I wanted to say it, but—" Why did you not say it? "Because I—I rather think I was faint; I did not have strength enough to do it. I came home from school condemned because I had not borne my witness for Christ." Would you like to be victorious next week? Would you like to have strength to go to that boy to-morrow and say, "I failed in my witness before you last week; I ought to have given you a kindly rebuke for your language; but I confess I was a coward, I did not do it. But I have been to Him Who gives power to the faint, and I come to you to-day to tell you that I am a witness for Jesus Christ." Get strength from Him to bear your testimony. Can you do it? Oh, let us be intensely practical. And the rest of you, down in the shop, in the kitchen, on the car, or wherever you are, you know that on many occasions during this past week you fainted, failed, because you did not appropriate the power which He gives to the faint. "To them that have no might"—none at all—"He increaseth strength." When shall we come to understand that it is all of grace; and that when we plead bankruptcy and admit that we have no might, that it is then His strength is made perfect in our weakness? Oh that we might all realize that we have no might. That we are spiritually impotent! To such "He increaseth strength."

Even "the youths shall faint and be weary". I read an appeal the other

day to a young men's Bible class to get back "on the job" after the holidays, to come together in good fellowship. It was a Bible class; but there was not a word about Him of Whom the Bible speaks. I do not know what the class was coming together for, apparently it was not to magnify Him—but it was supposed to be a good thing to have a company of young men lined up with the church! My experience is that even the youths faint and are weary; and that it is as hard to keep young men at it as it is to keep old men at it; and it is even harder to keep young men at it than to keep young women, or even older women at it. "Even the youths shall faint and be weary, and the young men shall utterly fall."

I rejoice that God has given us so many young men in this place. There were many visitors here at our evening service, a couple of weeks ago; and they said they had not seen, in many years, so many young men in a church. I rejoice that God is calling young men; and yet I want to tell you young men that, as your Pastor, I do not depend upon you. That is not complimentary, is it? But I don't. I praise God for every one of you who is saved; but I know so well that even the youths faint and are weary, and young men utterly fall. The work of the Lord in this place can never be carried on by the energy of youth, or by the utmost strength of the greatest army of young men that can be brought together. "Cursed be the man that . . . maketh flesh his arm." It is folly, utter folly, to trust in young men, or young women, or old men and old women, or men and women in middle life. No matter where you are, human powers fail altogether, and we are called away from all such unreliable support, and told that even the best that man can do will fail. When the Great War was on they wanted the youths of our Province, they wanted the young men to stand before the enemy, because they had more physical stamina than those who were older in years. But in this conflict, my friends, where we wrestle against "principalities, against powers, against the rulers of the darkness of this world," even the youths faint and are weary, and the young men utterly fail to realize the possibilities of life in Christ! They have been a disappointment to themselves, to their pastor, and to the church to which they belonged. There is no hope there, my friends. But,—but—but in contrast with all that, "They that wait upon the Lord"—that is it. My plea this morning is that we should more earnestly and constantly than ever wait upon the Lord. That is where we shall get reviving grace, by waiting upon the Lord.

What does it mean to wait upon the Lord? It means to wait *only* upon Him. It means to depend upon the Lord alone. "My soul, wait thou only upon God; for my expectation is from him." How many of you who pray, know what it is to wait only upon God? I asked an elevator man the other day why he needed so many cables to his car; and he said, "To make it impossible that the thing should fall." Any one cable would hold the car if it were full, but there were four or five; and he said, if one should break the other would hold; and if that should break, another would hold. There are some people who pray, but to whom prayer is but one cable! "Yes, I will trust the Lord; but in case the Lord does not answer me, I am going to do something else; I am going to be ready for any emergency, I am going especially to pray, but there is no use praying *only*—you have to do something else. And so I am going to get ready in case the Lord does not answer me." Of course they do not say that in so many words, but they pray with certain reservations. You might just as well not pray at all. We will ask the Lord to send a revival; and then we will call a number of people together to a meeting of some sort to discuss a revival, and talk about ways and means, and canvass the whole situation, and see if we cannot get some extraordinary preacher to come and help us. We will mix it all up with a little prayer, and have a revival. That is not real prayer. Revival of that sort is not from God at all; it is a revival that the youths and young men can bring about. A true revival, whether it comes to the individual or the church, comes from God only—therefore wait thou only upon God.

"My soul, wait thou only upon God." Do you know what it is to step out on the promise of God, and have absolutely nothing between you and ruin but God—absolutely nothing? What a paradox! Nothing between me and ruin but God! Then I have everything between me and ruin! ("Hallelujah!") "Wait thou only upon God." We do not begin to pray in faith until we pray for things that only God can give us. Shall we ask God for something that no one

but God can give us? Shall we ask God for the impossible? Have we not seen the impossible in this place again and again? ("Amen.") Have we not been like Paul on shipboard, "when neither sun nor stars in many days appeared, and no small tempest lay on us, and all hope that we should be saved was then taken away"—until God's angel came and said, "Fear not"; and God took charge of the ship and brought her into her desired haven in spite of the storm?

There is some man or woman here this morning who is facing a difficult problem; and you had it in your mind, perhaps, to come and talk to the Pastor about it, or to some other friend. You said, "I should like to get a little advice, a little help." The Pastor will be very glad to talk with troubled souls as far as his time will permit; but very probably he would be unable to offer any solution in your case. Perhaps after our talk the problem would remain unsolved; because, my friend, there is a something in your life that I cannot touch, and no one else can touch. There is a something there with which only God can deal; and until He deals with it you are going to be in the same situation as you are in to-day. Can you believe God? Can you wait only upon God? Can you say, "No one else can help me; and I will wait—wait—wait until He has mercy upon me, wait until He answers me; I have cut all other lines; and my dependence shall be upon God alone." Only then do you begin to trust Him.

Especially is that true of the unsaved man who says, "I have been to church after church, and I get no help. I thought I would come down here this morning; but I do not know whether I am going to get any help here or not." I can tell you in advance, my friend, you will not, so far as the preacher is concerned. This preacher cannot help you; this church cannot help you, except as we may be used of God to be channels of grace to you. You must wait only upon God. Salvation is in Christ, and in Christ alone—not in the church, not in the preacher, not in your own efforts; and in the day that you burn all your bridges behind you, and step out upon the promise of God, and say, "Sink or swim, live or die, survive or perish, it shall be Jesus only for me. I will wait upon Him"—in that day you will be saved. It simply means putting Him first, keeping Him always first.

There is much that I wanted to say about waiting upon the Lord: Wait *thou only* upon Him; then wait *wholly* upon Him; and wait *expectantly* upon Him: "My expectation is from him." Somebody knocks at your door, and you are unable to answer it immediately; there is a second knock, and still you are unable to answer; and if the third knock has not come, you conclude that they have wearied of waiting, and are not expecting you to answer the door, and have gone away; and so you do not answer it at all. But if they keep on knocking you know they are standing outside expecting that it will be opened. That is importunity, waiting upon God, importuning God, waiting patiently for Him.

But, let me very simply tell you what He does for those who wait upon Him. For those that wait upon the Lord there are four things: they renew their strength. It is like getting some more gasoline in your car. You may have a very good car, but when the tank is empty it will not run; and we have to stop every once in a while to get new power. Just so, we shall be "anointed with fresh oil," we shall renew our strength. He gives us our daily bread, our daily supply; and when we wait upon the Lord we shall find constant replenishment of our every need. Thus our strength shall be renewed.

And they that wait upon the Lord shall "change" their strength. I heard Dr. Hinson preach on this text in Seattle the other day—do not be afraid, I am not going to try to preach his sermon. I could not; I should spoil it if I followed his line of thought. But he said one thing that I pass on to you: He said, "This means 'change' their strength. They that wait upon the Lord shall change their strength: And do you know, I think it means not to depend upon someone else." Just then we had been discussing the Rockefeller matter, and he said this: "I think the Baptist Denomination needs to change its strength; and instead of leaning upon millionaires, they had better lean upon God. Substitute God for money, and you will have a revival. Change your strength."

Upon whom are you depending? "Well, sir, I brought someone to church this morning, and I am going to bring someone to church to-night. I have known a great many people to be saved in this church; and I thought if I

brought someone here they would probably be saved. It is a common thing for people to be converted here, and so I have brought him to be converted."—Praiseworthy as it is to bring people to church, and I hope you will keep on doing it even more faithfully than you have ever done—yet do not allow yourself to suppose that this Pastor has any power to convert anyone. Do you not need to "change" your strength, and say, "I am not going to trust in the Pastor's sermon any more; but I am going to bring someone to church, and then I will put such faith in God that I can believe he will be saved even without a sermon"? They that wait upon the Lord will find there is a Source of power that is inexhaustible; they will change their strength. I think that is a legitimate application of the text.

"They shall mount up with wings as eagles." Did you ever fly? If you have not, you have often wished you could. You mothers sometimes when you have been driven almost to distraction, when the children have been especially fretful, and everything has gone awry, and you have turned to the Book and read of one who said, "Oh that I had wings like a dove! for then would I fly away, and be at rest"—when you read that you said, "Amen! I would just like to fly this minute and get away from it all, for I am tired of the strife to-day." Of course, you would like to come back to-morrow! But you would like to have a little excursion, and fly away somewhere. Do you know that that is possible? "They that wait upon the Lord . . . shall mount up with wings as eagles." Have you learned to live above the things you can touch? I confess I could not live if I had not wings; I could not get along sometimes, as a minister, if I could not close my eyes to the actualities of life, and all the things round about me, and fly away. Sometimes I say, "I am going to take an excursion." I fly away, and I do not know whether I am Pastor of Jarvis Street Church with a lot of children about me, and a lot of people who need help, but I fly away and forget all that; I do not know anything about it for a little while. I think that is what the text means, that we are to mount up with wings as eagles, we are to get above all our difficulties, and all our troubles; and soar away into the heavenly places where we are blessed with all spiritual blessings in heavenly places in Christ Jesus.

Someone said to me one day, "How do you manage? You have not taken a vacation for years." To which I replied, "No, I have not had what you call a vacation for years, but I have three every week." "Well, do you play golf?" "No, I go to prayer meeting." I used to feel that I could not permit anyone to see me after Thursday night, and not very much before that; but I had to have Friday and Saturday. You would not be regarded as my friend if you came knocking at my door either of those days. But do you know, I could not do without the Saturday night prayer meeting now, because we all get into the air, we "take the air." Did you not fly last night? How many did fly last night, put up your hands? Well, I am sorry for the rest of you! We did mount up with wings as eagles and put all these things beneath our feet, did we not? It means the refreshment of life; and, my friends, it certainly means the enlargement of life. When you get up with wings you can see further, you get visions. You can see the land that is very far off; you can see the King in His beauty. You "change" your strength by changing your atmosphere, by changing your point of view.

And when you get up in the air, the things that bother you look so small. I think I told you I had a fly once myself. I remember the first time I went back to London. St. Paul's Cathedral, and Westminster Abbey, and all the other places in the land in which I was born and brought up, were all so wonderful to me. But one day I went up in a machine into the air, away above the clouds; and occasionally when the clouds parted I could look down—and what a little place London seemed to be! How insignificant! You could scarcely distinguish those great buildings that all the world has heard about. I had mounted up on wings; and that is the way, my friends, to get away from your troubles. Wait upon the Lord, and you will get over a great many of your difficulties. Some of us have wings pretty much like barnyard fowls. That is not a very complimentary way of putting it, but you have seen the hens in a barnyard? They have wings, but just enough to get over the mud puddles, not enough to take them over the fence into God's boundless space. Some of us just hop, skip, and jump through life; we really never get above the world, and triumph in Jesus Christ. But that is possible when we wait upon the Lord.

And as for the enemy: aeroplanes, you know, are the eyes of the army. They look down upon the enemy. And when you get up there it looks as if victory were possible. "All things are possible to him that believeth." It is hard to beat the man who waits upon God.

"Restraining prayer, we cease to fight,
Prayer makes the Christian's armour bright,
And Satan trembles when he sees
The weakest saint upon his knees."

"They shall run and not be weary." Let me talk to some of you young men for just a minute. I have met many people with a passion for starting something. Someone around here not long ago talked about starting a Young People's Society. We do not need one. This Bible School is a young people's society,—all of you in the gallery, stand up for a minute. How many of you down on the floor were in Sunday School this morning, you stand up. Now, show me any young people's society in the city to compare with that. Nearly eleven hundred present to-day. If some churches had a young people's society like that they would never stop talking about it. I repeat, there are a great many people who are ready to run after any new thing, they are great at beginning things; but they do not keep on at anything. But if we wait upon the Lord we shall run—we shall do things promptly—and we shall keep on running. I have no objection to your running if you keep on at it, but I am weary of religious sprinters. Run, by all means; the King's business requires haste. Get at it, but keep on keeping on. And the only way you can have strength to run and not be weary, even if you are a young man, is by waiting upon God. That is where we generate the power.

"They shall walk, and not faint." The President of our Adult Class said to me this morning, "Pastor, we need a great many more visitors. Do you think you could say a word about it this morning?" I think I will say it now: I want somebody to "walk." I do not want anyone to talk just now. Plenty of people can talk; a great many people think the body of Christ is all tongue. Some of us would like to be preaching, always preaching. Well, it is a good thing to be a preacher if the Lord calls you to the ministry,—and it is a good thing to find out if the Lord has not called you to preach, and to do the thing He wants you to do. But it is a great thing to learn how to walk and not faint; I mean to just keep at it all the time. In the Lord's work there is a lot of drudgery to do. When we were coming home Saturday morning from Alton it seemed to me there was a milk wagon on every corner. A lot of people said, "Why, here are the milkmen." (They are my friends every Wednesday night when I go to the printers'.) But I don't suppose you ever say, "Thank you," to the milkman, or to the baker, or to anyone who brings your supplies,—but if anything happens so that they do not come, then you complain. My dear friends, in the work of the Lord there is need for people who are willing to walk. "Walk before me, and be thou perfect." Hear this, you Sunday School teachers, I know a teacher who called nine or ten times on a scholar and the scholar did not come. One Sunday morning she was as happy as if she had wings: she said, "My eleventh call bore fruit; she is here this morning." Walk and not faint—walk and not faint. Keep on with your visiting; keep on with your praying. Walk and not faint; and in due season we shall reap if we faint not.

Is that brother here this morning who was saved in Montreal at three o'clock in the morning? Someone prayed for him, waited upon the Lord for two and a half years; and then when he was away down in Montreal at three o'clock one morning Someone—not a human—knocked on his door, and he wakened. He got down on his knees and yielded himself to Christ, settled the matter of his salvation alone with God, and came back to Toronto to make his confession. We heard his testimony last Sunday night, and he is going to be baptized to-night. Why? Because someone waited upon the Lord, mounted up on wings, and, believing the thing would be done, ran and was not weary; walked and was not faint. We have to keep on doing that, dear friends, and God will give us a blessing.

How many of us this morning have just been waiting upon someone else instead of upon God? Shall we put God first? If there are men and women who have been troubled and defeated, we invite you this morning to trust Christ wholly and then come and confess Him.

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

CHRISTIANITY AND MODERNISM—COALITION OR CONFLICT?

By Rev. W. M. Robertson.

Editor's Note: In our issue of last week we printed one of two addresses delivered by Rev. W. M. Robertson, of Liverpool, at a meeting held in Central Hall, Westminster, London, England, on Friday, June 12th, 1925, under the auspices of the Bible League of Great Britain, and promised our readers that we would print the second address in this week's Witness.

Mr. Chairman and dear Christian Friends, Perhaps there is nothing more important at the present juncture in the experience of the Christian Church than a true perspective. It is frequently charged against those of us who stand for historic Biblical Christianity that we are making much ado about nothing in resenting and resisting the modern interpretation of the faith. "Why plunge the Church into the fires of controversy over matters of minor importance?" we are asked. "Is not coalition better than conflict when the points in dispute are relatively unimportant?" "May we not get together on some common principle and unify our forces?"

All such reasoning displays a lamentable ignorance of the facts. The differences are not superficial but fundamental. Modernism destroys and discredits Christianity as Christianity has been known in all ages since the time of its origin. Not all Modernists go to the same extreme of unbelief, it is true, but all the varied forms of Modernism spring from one common root, and that root naturalism. The denial of any supernatural intervention in the origin of the Christian faith is the root from which all forms of Modernism spring. In his endeavour to conciliate the "scientific spirit" the Modernist has abandoned all that is essentially Christian. "Let no man deceive us with vain words." The faith once for all delivered to the saints is being assailed by a form of religious belief which is entirely different from historic Christianity and subversive of all that is characteristically Christian. The fact that the advocates of Modernism use the traditional Christian terminology only makes the danger all the greater. It is sheer folly to minimize the searching and serious character of the issue. Modernism is so entirely different from Christianity as to belong in a distinct category. The two are mutually exclusive. They are utterly incompatible. Candour, therefore, compels us to the conflict. And if there is no other result of this day's gathering I pray God at least there may be a clearer perception on the part of honest believers in Jesus Christ concerning the real issues at stake.

I. FIRST OF ALL IT IS THE CONFLICT BETWEEN THEISM AND PANTHEISM. Modernism is opposed to Christianity in its conception of God. It is pantheistic. Its foremost tenet is the dogma of the immanence of God. While paying lip service to belief in a personal God, it so obliterates the sharp distinction between God and the world as to render it indistinguishable from Pantheism. The distinction between God and man which morality and religion alike demand is confused if not altogether denied. To apply the term "God" to a mighty world-process is to revert to paganism. If God be not a separate transcendent personality revealing Himself objectively, it follows that He cannot sustain personal relations to us. Prayer and worship therefore are idle and illusory. There is no comfort in coming for consolation to a cosmic energy, and yet the God of Modernism is nothing more nor less than the sum total of the forces that inhere in the world and in humanity. The attribute of transcendence in God is fundamental to Christian faith. It may indeed be true that He is immanent in the

world, but He is so, not because He is identified with it, but because He is the free Creator and Upholder of it.

In its efforts, therefore, to obliterate the distinction between God and the world Modernism is in conflict with Christianity. Some of us know from deep spiritual experience the blessedness of looking up into the face of Jesus Christ and saying, "My Lord and my God." We know that we are not praying out into space. We have proved in our experience the truth of a personal God Who has relations with us in and through His Son Jesus Christ.

II. IT IS THE CONFLICT ALSO BETWEEN DIVINE REVELATION AND HUMAN SPECULATION. It is not too much to say that it is the Bible which has preserved Christianity to the world. Christianity is a religion which is founded on definite facts, and these facts are recorded in the Bible. If therefore, the teachings of the Bible are denied and discredited, *Christianity* is denied and discredited. Every theory which seeks to dissolve the integrity of Scripture logically leads to the destruction of faith. Christianity only comes to man and is kept alive in heart and mind by the Word of God. Without the Word to refer to through the ages the person of our Blessed Redeemer would long ago have become obscured behind a mass of superstitious unbelief; the saving truths of the Gospel would have become vitiated beyond all recognition. If, as we believe here to-night, Christianity is the only hope of the world, it is the possession of the Bible with its divinely revealed knowledge of that religion which alone makes the hope possible. *Modernism, however, denies, discredits and depreciates the Word of God.* The Modernist refuses to bow to its authority. He perverts its history, distorts its testimony, and reduces it to a conglomeration of contradictions. Personally, I cannot agree with those who in this contention for the faith refuse to name the opponents of historic Christianity. I believe emphatically that not only candour but Christian principle compels us to label those who oppose real Christianity by their true name. A certain notorious Modernist, who writes every Saturday morning in the *Daily News*, had these words recently, "We must judge the evangelists by Jesus, not Jesus by the evangelists." Thus in effect Dr. Glover. But what does Dr. Glover or any other doctor know of Jesus Christ apart from the historical deposit in the Word of God? The only source of knowledge of Jesus Christ, His person and His work, is the New Testament. It is the negation of scholarship to utter such a sentence as that.

There is a dangerous delusion abroad to-day which says that it does not matter what view of Scripture we hold so long as we continue to experience the presence of Christ in our souls. This is plausible but perfidious. Christian experience depends upon the truth of the message. The Christian life is started and sustained by the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." It is true that our faith resides in the person of the Lord Jesus Christ, but "faith cometh by hearing, and hearing by the Word of God." It alone is able to make us wise unto salvation through faith which is in Christ Jesus. Christian experience is sustained by the doctrines of grace, and these repose upon the historical revelation. To be worthy of the name, Christian experience must rest upon the fundamentals of the faith. Religious experimenting is one thing; Christian experience, quite another. Christian experience is experience of Christ, and experience of Christ is born out of the Word of God and sustained thereby. Modernism in its repudiation of the Word of God brands itself as the foe of Christianity.

III. FURTHER, IT IS THE CONFLICT BETWEEN THE CHRISTIAN CONCEPTION OF THE PERSON OF CHRIST AND A CUNNING COUNTERFEIT. Christianity is so inextricably bound up with the person of Christ that the view of His person involves and determines our view of Christianity. "What think ye of Christ?" is the crucial question to-day, as it has been through all the centuries. "Christianity," as Lecky says, "is not a system of morals, it is the worship of a person!" The Christian attitude to Christ, as set forth in the New Testament, and as maintained by the Christian Church all through the centuries, is unmistakable. He is ever regarded as the object of faith and worship. About that there can be no dispute. In the relations of God and man everything turns upon Christ and upon, faith in Him. "There is no Christianity known to the New Testament except that in which "He has a place all His own, a place of absolute significance to which there is no analogy elsewhere." His is the central and controlling

place. Christ is ever presented as the object of faith and worship. *But it is otherwise with Modernism.* and oh! if the discrediting of the Word of God hurts us and injures us, it touches us to the very quick when unbelief assails the person of the Blessed Redeemer. That sacred Name is more to me than a thousand worlds flung together. The Modernist regards Jesus, not as the object of faith, but as a pattern for faith. He tries to emulate the faith which he supposes Jesus had in God, but he has no faith in Jesus. In Modernism Christ is an example and a guide, and nothing more. *The difference in the attitude to the Person of Christ springs from a profound difference as to the question who Jesus was.* What, then, is the difference between Modernism and Christianity with regard to the Person of our Lord? Let me quote to you a statement made recently at a great Modernist Congress. There we were told that Modernism "sets before us a purely human and non-miraculous Christ, but a Christ not less truly divine." I submit to you that that statement is a contradiction in terms. The very term "Christ" implies the miraculous. But what does the Modernist mean by divinity? Note, please, in passing, that they rule out all miracle. The Virgin Birth must go, the bodily resurrection of the Lord must go, and everything else that will not shape itself into the Modernist plan. Dr. McGiffert, of Union Theological Seminary, New York, says, "Christ, therefore, if human, must be divine as all men are." "The incarnation of God in Christ is nothing else than the incarnation of God in all men carried to a superlative degree." So that the difference between Christ and other men is only one of *degree* and not of *kind!* The Modernist Christ is the crown and consummation of the process of evolution, and Modernism is based upon the philosophy of evolution. It is an attempt to push and crush and shove all the great facts of our faith into the mould of that which rules out the very essence of Christianity. The true doctrine of Christ is thus repudiated, and you have what is not distinct from Unitarianism.

But the Bible teaches the Deity of the Lord Jesus Christ. We use the term Deity of set purpose. We refuse to take that hackneyed and honeyed term divinity from the lips of the Modernist, knowing that when he uses it, he has in mind something entirely different from what our fathers meant by it. The Deity of our Lord is woven into the texture of the New Testament. It is saturated with it. He Who is everywhere presented as the Object of saving faith must be more than a mere man. He is the God-Man. No product of sinful humanity could be a Saviour of sinners. But the glory of the Gospel is this, that a Saviour has come from God. The glad tidings are made known, "For unto you is born this day in the city of David a Saviour Who is Christ the Lord." Our Lord stood before His contemporaries and said, "Ye are from beneath; I am from above." He put them in their true position. In order, further, that the death of Christ, which is central to Christianity, should be of infinite value He must Himself be an infinite Person.

I want you to follow closely. The value of a deed depends upon the person who does it. The quality resides not alone in the act but in the actor. The value of the death of Christ is not to be measured by its duration but by Himself. If Jesus Christ were not God He is not our Redeemer. No mortal shoulders were great enough to take that illimitable sin of mankind and carry it into oblivion. No mere son of man could do it. But God was manifest in the flesh. God was in Christ reconciling the world unto Himself. There are those who say He was the most perfect human being who ever lived. But if He were not God he was *not* the most perfect human being who ever lived. And that ought to be self-evident. No mere man can claim to be God and be good. He who, as mere man, even the best of men, claims to be God, robs God of the glory that is exclusively His. He who thus claims to be God and bids men believe in him as such, is a deceiver. Yet Christ claimed to be God. He made the claim in many ways. He made it by declaring His power and authority to forgive sin. Now no mere man can forgive sin. In thus declaring His power to forgive sin, Jesus claimed the prerogative and power of God. He announces the fact also in terms which admit of no misunderstanding—"I and My Father are one." Nothing can be clearer to an unbiased mind than this. Jesus claimed to be more than purely human. There is only one alternative to the acceptance of His full Deity and that is—He was a deceiver. Let Modernists face the issue. Their purely human Jesus is not the Jesus of the New Testament, and

since the New Testament is our only source of knowledge of Jesus, this modernized Jesus never had any existence except in the disordered imagination of religious renegades. The Christ of Christianity is one Christ—the Christ of Modernism is another. When men tear away the crown of Deity from His sacred head it is a monstrous insult to our intelligence to ask us to believe that our differences are superficial!

IV. LASTLY, IT IS THE CONFLICT BETWEEN DIVINE REGENERATION AND HUMAN REFORMATION. Christianity is not merely a religion, it is primarily a redemption. It looks upon man as an abnormal creature, one who has sinned, and is culpable in his guilt. Salvation requires a supernatural regeneration on the grounds of the atonement of Christ. Jesus is our Saviour, not because of His sinless life, nor of His sympathizing love, nor of His sublime leadership, but because,—

He took our sins and our sorrows
And made them His very own,
Didst bear our burden on Calvary,
And suffered and died alone.

He died, "the Just for the unjust, that He might bring us to God." "In Whom we have redemption through His blood, the forgiveness of sins." Here we take issue with Modernism. It repudiates the reality of redemption. Dean Rashdall said, "The idea of expiation cannot be reconciled with the demands of the moral consciousness as interpreted by the modern intellect." But the modern intellect is only the intellect of man through all the ages in antagonism to God. The carnal mind has always been at enmity against God. "The preaching of the Cross is to them that perish, foolishness." The modern intellect forsooth! "Hath not God made foolish the wisdom of this world?" Let us not be overawed by this pompous pronouncement. God's thoughts are not man's thoughts, and whether the propitiation commends itself to the modern intellect or not need not unduly disturb us. It should suffice that in heaven they sing, "Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." Modernism talks loudly of "applied Christianity," but there can be no applied Christianity unless there be a Christianity to apply! And Modernism is *not* Christianity. It evacuates the historic faith of its real content, and offers the world a miserable counterfeit. Prof. Gilbert informs us that "What man requires is not regeneration in the old sense, or a change of nature, but simply an awakening to what he really is"! Oh! if you awaken to what you really are, then prepare for fellowship with demons! A greater than he hath said: "Ye must be born again." Otherwise ye cannot see, let alone enter, the kingdom of God. Is there someone here to-night who has never been born again? Oh, accept the Saviour now!

While we contend for the faith we preach the evangel. Do not think we are out simply for rabid denunciation. We are out with the sword of the Spirit to cleave error to the very quick, but we are out also to win men for the Lord. Until you have received that life from above, you never can enter into the fellowship of God. Regeneration is not resuscitation. It is the impartation of a new and divine life—the life of God in Christ. Somebody said to George Whitfield, "Why is it you so persistently preach, 'Ye must be born again?'" "Because," he replied, "ye *must* be born again." The triumph of Modernism would mean the defeat of Christianity as Christianity has been known in all the ages of history. It is the climax of absurdity, the bankruptcy of reason, and the annihilation of common-sense!

What is to be our attitude? If the facts are to be the things that determine our attitude there ought to be no difference of opinion. But there is a strange reluctance on the part of some to face the issue. Controversy is condemned as unchristian! "Preach the truth," we are told, "and the truth will look after itself." It never has done! As the old proverb has it: "A lie has gone half round the world before truth has got its boots on." Truth has prevailed when men have been willing to suffer and die for it.

"Tis man's perdition to be safe,
When for the truth he ought to die."

Peace at any price is a coward's creed. Paul preached the Gospel with much contention. We hear much of charity these days, but it is criminal to construe charity in terms of compromise. We must proclaim the Gospel with all sincerity, but that does not absolve us from the Divine obligation to "earnestly contend for the faith once for all delivered to the saints." It was urged recently by an eminent and worthy teacher that this had reference to our personal life! So afraid evidently are some men of the strife. One wonders where we would have been to-day had our fathers adopted this lenient attitude toward error.

For many years the Bible League has been in the forefront of this conflict for truth against error. I submit to you that it was never more worthy of support and its testimony never more needed than at the present hour. Maligned, misrepresented, and misjudged, it pursues its way through evil report and good, content to await the day when the secrets of all hearts shall be made plain. Would to God we had more of the uncompromising spirit in our British Christianity; more of the clear-cut attitude so marked in the address we have listened to from our distinguished visitor, Prof. Dick Wilson. In America the line has been drawn irrevocably. There they have awakened to see that coalition with the enemies of the faith is criminal and contemptible. "Can two walk together except they be agreed?" We do not say that all who are coquetting with Modernism realize the implications of their attitude, but we know that once you begin to whittle down the Word of God you have opened the sluice gates.

When burglars are in your house it is not sufficient to read them an essay on the virtue of being honest! And the Modernist who stays in the Christian church and receives its emoluments, the while he denies and derides its most sacred truths, is a theological house-breaker. He is an ecclesiastical cuckoo! He is a religious footpad! How much longer are Bible Christians going to tolerate such a situation? Our children are being taught the most atrocious things about God and His Word, in schools and in colleges, from pulpits and platforms. Yet, according to some, it is uncharitable to expose those who are thus robbing our children of their Bible birthright! Let the Christians of this land awake before it is too late. Let them refuse to support men or institutions that do not ring true to the old Book and the old Gospel, and our day may yet see a mighty revival of Holy Ghost religion.

At the Battle of Prestonpans, an old Highland chieftain was leading his men into the fray when he fell wounded to the ground. His clansmen, seeing their leader fall, began to falter and give way. Raising himself on one hand, he cried, as he waved the other, "I am not dead, my children, I am not dead. I am looking to see you do your duty." The sound of their leader's voice acted like magic on the clansmen, who rallied and returned undaunted to the fray. And from the throne of God there comes a voice, like the sound of many waters, "I am not dead, My children. I am He that liveth and was dead, and behold I am alive for evermore. I am looking to see you do your duty." May God help us to see the issues clear and plain, and line up on the side of Bible Christianity.

"Some will love you, some will hate you,
Some will flatter, some will slight;
Cease from man and look above you,
Trust in God and do the right."

THE EDITOR IN THE CANADIAN WEST.

Our readers will have heard the story of the Irishman who was asked what he would choose to be if he were permitted to choose his own occupation, and who replied: "For a noice aisy clane job, I'd loike to be a bishop." The Editor of this paper is, in the New Testament sense, a bishop, and he has a job that is both nice and clean, but he has never found it "aisy". This is being written in the C.P.R. Palliser Hotel, Calgary, past the midnight hour when people with "aisy" jobs are fast asleep; but this bishop after a great meeting, must write, write, write, to get his article over two thousand miles for next week's *Witness*. And yet what a delight it is to write a letter to so many thousands of people all at once!

We left Toronto at nine o'clock September 28th. When we had left the city behind we had a feeling of getting away from immediate pressing responsi-

bilities. The porter came into our little cabin and busied himself in just being kind. How restful when one is tired just to have someone take care of you!

We went into the observation end of the car and the trainman was sitting there. He said, "Good night. On the move again?" After a few exchanges, he said, "Say, that was a great story about the revival at Alton. That did me good. I am an Anglican; but that is the sort of religion we all need. I was so glad over that, that I read it aloud to my wife twice." This opened the way for a talk about the great matter. After all, nothing interests people so much as religion. People may be indifferent to a formal religion; but when the power of the Holy Ghost is manifested, it will attract the multitude like a great fire.

On the train we met two pastors and their wives: Rev. Mr. Smith, late of Bothwell, now, with his wife, on the way to Kenora; and Rev. Mr. Russell, late of Lorne Park, who, with his bride, was on his way to Estevan,—we must confess we don't know whether that place is in Saskatchewan or Alberta. Both these brethren, young men full of enthusiasm, with a burning passion to preach the Word, filled one with hope for the future.

At Winnipeg a group of brethren met us and spent the three hours from 10.00 a.m. to 1.00 p.m. discussing affairs in the West. We were delighted to know that a Manitoba Branch of the Baptist Bible Union of North America had been organized, and the brethren are planning to push the interest of the work. They heartily invited us to give them an evening returning, if the Calgary brethren would consent to closing there October 6th instead of 7th.

We were glad to hear of great blessing attending the ministry of Rev. T. J. Hind in Moose Jaw. We were told great crowds are attending, necessitating the use of the gallery, which had not been used for years. The Winnipeg brethren wired Brother Hind; and notwithstanding the train arrived at Moose Jaw at 12.30 a.m., Brother Hind and one of his deacons, Brother Davey, were at the station. Rev. W. J. Millar, formerly of Congress, Sask., came from Moose Jaw to Regina to ride back to Moose Jaw for a longer talk. With him we had delightful fellowship.

But now we must write a little about the Western weather. A little east of Winnipeg we saw traces of snow, but for the greater part of the way from Winnipeg to Calgary the ground was white with snow, and in some places the snow was quite deep. Thousands of acres we saw, where the wheat was still in stooks in the fields—looking like thousands of snow mounds. Such weather, so early, in the West, is decidedly "unusual"—it really and truly is!

So far as we are able to judge, notwithstanding this early snowfall, a very cheerful spirit prevails in this Western country. We saw an announcement that the wheat crop would yield three hundred and sixty-nine million bushels. This is good news for all Canada.

Approaching Calgary, we bought a paper on the train, and learned that the Fundamentalist Conference would vacate the Victoria Pavilion for Thursday night as a courtesy to the Prime Minister, Hon. W. L. M. King, who was to deliver an address there on his way to the Coast, and our Conference was to be transferred to Grace Presbyterian Church for one night only.

Arriving at Calgary we were met by about a dozen brethren, including four Calgary pastors,—splendid men all of them, on fire for God; and determined to stand for the Faith.

A magnificent congregation assembled in Grace Church; and we felt the presence and power of the Spirit in the service. Dr. Robert Johnson, the Pastor, led the assembly in prayer.

Friday we had many visitors, among them a former Methodist minister, now a minister of the United Church. He impressed us as being a man of ability, with an unwavering confidence in the Bible as God's Word, and in the gospel as the power of God unto salvation. We had an hour of happy fellowship. We frankly wish he were an out-and-out Baptist, yet we found we had more in common with him than with that variety of Baptist who questions the inspiration and authority of the Bible. But this dear brother was burdened about the modernism of the United Church. He said he knew of no one among the ministers round about him who would take a stand for the faith. He longs for a fellowship where he can work with those who share like precious faith. One thing is sure, these trying days are going to bring all lovers of the Bible closer together than ever. Whether this brother will find himself forced to withdraw

from the United Church, we do not know. He called our attention to one thing about the polity of the new church which we confess we had not fully understood. He said that the doing away with the fixed period of the pastorate as obtained in the late Methodist Church, together with a provision that the Settlement Committee had no power to interfere with a pastoral relation, unless the pastor, or the official board requested it, made it possible for a pastor, provided he was supported by his church, to exercise an independent ministry. This was good news, and if there is no mistake in this brother's interpretation, it may prove a door of hope to many a faithful minister.

One ought always to be learning. To-day we had an illustration of the importance and value of work among young people. A young lady representing one of the Calgary papers called on us for an interview. We found her an enthusiastic Fundamentalist—a genuine Christian of fine spiritual outlook. She told us of having many battles for the faith among the newspaper fraternity. And then she told us that she used to sit in the gallery in London during our ministry there—a little girl at the time of our leaving there nearly sixteen years ago, of less than ten years of age. And she told us of sermon after sermon she remembered—even gave us the texts; and she said that she and her brothers often discussed them together to this day—one brother who is now a student in the university. And this young lady is a Fundamentalist, gently but firmly contending for the faith in a city newspaper office. We did not actually shout, (Hallelujah!), but we felt like it.

And this was the lesson we learned,—how to make fundamentalists, how to establish people in the truth of God's Word—oh, hear this, Sunday School teachers everywhere—and you great staff of teachers in Jarvis Street—listen: To make fundamentalists, catch them when they are young! Drill it into them before they are ten years of age—they will discuss your teaching years afterwards, when you think you are forgotten; and their hearts will be opened to Christ; and they will stand for the faith in influential positions; and doubtless will turn many to righteousness.

And may a preacher pass on a word to a thousand or more other preachers who will read these words. This preacher as he writes in the early morning (nearly two o'clock now—but that train won't wait for us, and *The Witness* cannot afford telegraphic despatches of length yet) is filled with a joy unspeakable. The joy of the shepherd finding his sheep, and the woman her coin, and the father his son, is great; and akin to that is the joy of finding bread cast upon the waters "after many days".

Our word therefore is, let us remember the boys and girls when we preach. Let us be sure when we prepare a meal for the children of the household of faith, that there is a high chair or a low table for the babes! More than ever we are resolved to try to preach so that the children can understand and remember and discuss the sermon.

But we must report the Friday night service in Victoria Pavilion. One of the conditions of yielding the Pavilion to the political meeting was that our Conference should be announced at the Prime Minister's meeting. This was faithfully carried out, and a good announcement was made. We suppose a building used for a religious service on a Friday night will seat as many people as the same building used for a political meeting on a Thursday night. If that be true, we should not like to say how many "thousands" the Victoria Pavilion will hold. It is enough to say that there was a great audience present. It was not full, but full enough to feel quite comfortable even in that great building.

The audience was sympathetic and the preacher had a good time. We have a feeling that great things will come out of this Calgary Mission.

The Rev. P. W. Philpott, of Moody Church, preceded us for four days—Sunday to Wednesday. Notwithstanding the worst weather Calgary has known for years, large congregations attended Mr. Philpott's ministry. As usual, his ministry was richly blessed. Mr. Philpott leaves an atmosphere wherever he goes: He exalts Christ; he magnifies His Word; he establishes Christians in the faith; and makes his hearers feel that the believer has a glorious heritage in Christ.

A thought, a fancy, comes to us in this morning hour:—We felt lonely as we turned our back toward Jarvis Street. Will our readers forgive us for saying that while we read and hear many uncomplimentary things about the Pastor of Jarvis Street—there is in that church

"A fellowship of kindred minds
That's like to that above,"

and to miss it even for a day is an inestimable deprivation. Doubtless there are other fellowships—as between pastor and people—like it. But it is indescribably sweet to us, and when we must leave even for a couple of weeks, we feel like a bridegroom when duty calls him away from his beloved for a while—and we wonder when a redeemed spirit is about to take its flight—a husband or wife, or mother or child, is there a hidden pain, a sorrow of parting unexpressed, a little homesickness for earth, as the spirit spreads its wings and flies away to other realms? We wonder!

But when the destination is reached—there is a great congregation—according to the political standard—"thousands"; and when the service is over and crowds come forward, and one finds himself saying, "What, you here? And you? Where did you come from?" And to another, "When did you come here to live?" And then for a while old friends talk about the earlier days—no, we will not say "old days"—we emphatically declare that we are going to have a birthday soon, we are getting younger all the time!

Will it be a little bit like that when we get to Heaven—when they come from the East and the West, and the North and the South? Shall we find we have more friends in Heaven than on earth, and that yonder is the larger fellowship? No: it will not be quite like that when we get to Heaven. We shall renew our fellowship with those which we have loved long since, but lost awhile. If we have difficulty in recognizing some, it will not be, as now, alas! too often is the case, because they have grown older, or because grey hairs do their temples adorn, but because they have grown more like Christ. At all events, we have a happy prospect, "We shall see Him as He is." And as we make friends of those who are in Christ, we can lose no friends; for some day we shall all find each other again, and, together, be without fault before the throne of God.

We shall hope to send a supplementary message after Saturday's meeting, and perhaps it will get to the printers' in time.

THE HAMILTON BAPTIST BIBLE UNION CONFERENCE.

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

Everything is in readiness for the Hamilton Conference of the Baptist Bible Union of North America. The subject of Revival will be presented by mighty men of God whose churches, for years, have been enjoying a perennial revival. Dr. J. Frank Norris, of Forth Worth, Texas; Dr. J. W. Gillon, of Kentucky; Dr. T. T. Shields, of Toronto, are counted among the foremost preachers of America; and their great churches are throbbing with spiritual power. They will come to the Conference to tell other pastors how they may have a revival.

Hamilton is a church-going city: the Gospel Tabernacle has a membership of two thousand, and is one of the strongest gospel churches in the Dominion; James Street Baptist Church has one of the finest auditoriums in the whole Convention, and its members will welcome the Conference visitors. Among the Hamilton churches there is a great host of people who are interested in the present conflict between Modernism and Fundamentalism, who will rally to hear these mighty defenders of the faith.

Hospitality on the Harvard plan (bed and breakfast) will be provided by the Hamilton friends for a limited number of out of town visitors. All pastors may count on this privilege. Those desiring hospitality will be provided for by writing: Dr. Silcox, 181 Herkimer St., Hamilton, Ont.

The speakers at the opening session Tuesday night will be Pastor James McGinlay and Dr. T. T. Shields. Pastor McGinlay delivered a wonderful message in Jarvis Street last Sunday; and has been marvellously used of God in the revival that has swept through Alton in the last few weeks. Those who attend the opening session will require no urging to attend the remaining services.

Conference at Toronto.

Jarvis Street Church will share in the spiritual feast prepared for the Hamilton pre-Convention Conference; and concurrently with the Hamilton

meetings, a Conference will be held in Jarvis Street, October 13th to 15th. There will, however, be evening meetings only in Toronto. We print below programme for both Conferences:

HAMILTON.

Tuesday.

7.45 p.m.—Pastor James McGinlay, Alton.

8.45 p.m.—Dr. T. T. Shields, Toronto.

Wednesday.

2.45 p.m.—Dr. J. W. Gillon, Winchester, Ky.

3.45 p.m.—Dr. J. Frank Norris, Fort Worth, Texas.

7.45 p.m.—Rev. John Linton, Toronto.

8.45 p.m.—Dr. J. W. Gillon, Winchester, Ky.

Thursday.

2.45 p.m.—Dr. Oliver W. Van Osdel, Grand Rapids, Mich.

3.45 p.m.—Dr. J. Frank Norris, Fort Worth, Texas.

7.45 p.m.—Dr. T. T. Shields, Toronto.

8.45 p.m.—Dr. J. Frank Norris, Fort Worth, Texas.

TORONTO.

Tuesday.

7.45 p.m.—Dr. J. W. Gillon, Winchester, Ky.

Wednesday.

7.45 p.m.—Dr. J. Frank Norris, Fort Worth, Texas.

Thursday.

8.45 p.m.—Dr. J. W. Gillon, Winchester, Ky.

7.45 p.m.—Dr. O. W. Van Osdel, Grand Rapids, Mich.

PASTOR JAMES MCGINLAY IN JARVIS STREET.

Jarvis Street people enjoyed the privilege of hearing Pastor James McGinlay whose ministry is being so richly blessed of God at Alton, Ontario, at both services last Sunday. Mr. McGinlay, who was converted in Jarvis Street about three years ago, delivered two great evangelistic messages. At the morning service sixteen came forward when the invitation was given, some confessing Christ for the first time, and others indicating their desire to be baptized; while in the evening twelve or more responded. The attendance at Bible School in the morning was eleven hundred and fourteen; at the public service the church was full; and in the evening the building was packed, with people sitting in the aisles, and some standing. Throughout the day the presence and power of the Spirit rested upon us.

ALTON BAPTISMAL SERVICE.

While it is not definitely known when we go to press, it is expected that, owing to the inclement weather, the baptismal service which was to have taken place out of doors at Alton, Sunday afternoon, will be held in the Orangeville Baptist Church at three o'clock. Dr. Shields, assisted by Pastors James McGinlay and Gordon Brown, will conduct the service, when about thirty candidates will be baptized.

THE PASTOR AT HOME.

The Pastor will return from the West where he has been speaking in Calgary and Moose Jaw, October 1st to 8th, on Sunday morning. He will teach his Bible Class at 9.45, and preach both morning and evening. It is expected a large number will be baptized at the evening service.

MONTHLY COMMUNION SERVICE.

The Monthly Communion Service which was postponed from last Sunday owing to the Pastor's absence, will be held at the close of the evening service next Sunday, October 11th. A large number of new members will be received into the fellowship of the church; and every member who can possibly do so, is urged to be present at this service.