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

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The Jarvis Street Pulpit

MUST ONE BELIEVE THE BIBLE "FROM COVER TO COVER"
 TO BE A CHRISTIAN?

A Sermon by the Pastor

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 27th, 1926.
 (Stenographically reported)

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?"

"He answered and said, Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

"And he said, Lord, I believe. And he worshipped him."—John 9: 35-38.



He shall read a part of the ninth chapter of John, and in the chapter we shall find the text. You remember the chapter contains the story of the man who was blind, whose eyes the Lord anointed and bade him go wash in the pool of Siloam; and he washed and came seeing. The chapter contains a very critical discussion of that great miracle. I should like to read the whole chapter, but we shall begin with the twenty-fourth verse: "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he do to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen

him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

Prayer Before the Sermon.

O Lord our God, with reverent hands, and, we trust, with reverent hearts, we open Thy holy Word. And as we draw near unto Thee we remind ourselves that it is Thy Word, that holy men of God spake as they were moved by the Holy Ghost, that we have in these sacred pages the very words of the living God, words that are God-breathed, and are given to us that thereby we may know how to be saved. We come to Thee this evening desiring that every heart may be opened to Thy truth. We acknowledge that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." As we come to Thy Word we come to an unfamiliar realm of truth; we come acknowledging that we cannot see and cannot understand, so we lift our hearts to Thee and pray for spiritual enlightenment for every one of us. There are men and women here who are blind, spiritually blind, spiritually dead, yea, indeed, dead in trespasses and sins. How shall they behold the wonders of Thy grace? How shall they be made to rejoice in the unsearchable riches of Christ? How shall they, indeed, by faith behold the Lamb of God? We acknowledge that only as the Spirit of God Himself quickens dead souls, and unstops deaf ears, and opens blind eyes, can men be saved. So, Lord, we cast ourselves upon Thee, and we pray for the touch of the life-giving Spirit to-night. O Thou great wonder-Worker, Whose name is called Wonderful, work wonders in our midst this evening. If there be any upon whom Thy light has dawned, who see men as trees walking, we pray Thee to give them a second anointing, that they may see all things clearly. So we pray Thee, dispel all doubts, remove all prejudices, and humble all pride; and bring us all as humble seekers after the truth to the feet of Him Who is the Way, the Truth, and the Life, that trusting Him we may be saved. For His name's sake, Amen.

Must one believe the whole Bible "from cover to cover," in order to be a Christian? I should be rather afraid to ask you to answer that question at once. I do know that many people declare that they believe the Bible "from cover to cover," who have but a very imperfect knowledge of what is found within those covers. Must a man take the whole bottle of medicine at once, in order to be cured? Must he eat the whole loaf, in order to appease his hunger? Must he eat all that is upon the table, indeed, that there may be nothing to spare when he is done, in order that he may be satisfied at his father's table? Now, I shall surprise you when I answer these questions in the negative. "How can they believe on him of whom they have not heard?" That is a scriptural question. How can they believe a Book they have not read, and whose contents they do not know?

If I were to pause now and turn this into a testimony meeting and ask you to tell how you were saved, most of you would quote some particular passage of Scripture and say, "I was saved through believing just one of God's many promises." Or perhaps someone may say that many are saved through believing one passage of Scripture; but I think we do not speak with absolute accuracy, when we say that we are saved by believing a book: we are saved by believing a Person; people are saved by believing the Word of the Lord as it relates to Jesus Christ—and it all relates to Him. Why, my brethren, this is an infinite Book—as an avowed infidel once said, "It is no end of a book." It is the word of the Infinite God; the Subject of the Book, as I have so often told you, from Genesis to Revelation, is the Person of the Infinite Christ — Infinity incarnate, God manifested in the flesh; and while you and I were saved by believing a particular passage of Scripture, it was because by believing that passage we came to Christ, because we believed what that Scripture taught us about Christ, we are saved,—and perhaps we did not then know anything more about Christ than that which was contained in a single promise from the Word of the Lord. We were babes in knowledge.

we knew very little about it; but we trusted Him, and have since grown in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I shall try this evening to discuss with you the rise and progress of faith in the soul. You know, there is a danger of our becoming mechanical. There is a danger of our supposing that we can so analyze faith and resolve it into its elements, as to make it possible to define it in exact language. But your faith and my faith may not be precisely the same. The Lord never wrought two miracles exactly alike; and while the same unchanging principles underlie the salvation of every soul, yet because our temperaments are different, because there are no two of us alike, God saves us in different ways and yet on the basis of the same principle. Sometimes I think in our testimony meetings we need to safeguard that, lest we should convey the idea that the Lord must save everybody in exactly the same way, and thus cause some to stumble.

I remember some years ago sitting with a pastor in his deacons' meeting—I was not pastor of the church, I had gone to help the pastor in evangelistic services and a considerable number of people had been converted, and these converts were brought before certain of the deacons for examination. There was one deacon who was a very godly man; he commanded the respect of the whole town for his consistent life. He had been wonderfully saved from a very profligate life—he had been, not a respectable sinner but a flagrant, outrageous, sinner, before his conversion; and when he was saved, the Lord cleansed him without as well as within—and everyone knew that that man was saved. Notwithstanding, he was a man, I thought, who was very imperfectly instructed in some matters. Here were some young people who had been converted. They had been brought up in Christian homes; but they "were by nature the children of wrath, even as others", their carnal minds were enmity against God as every carnal mind is—but some of them had been like the ruler's little daughter: they were dead in trespasses and sins, but the sin within had not begun to manifest itself without in the sense that they had lived wicked lives. They had been quite respectable young people, but they had been convicted of their sins, and had begun to trust the Lord Jesus—and I believe were really saved. But I heard this dear deacon again and again relate his experience before people of that sort: he told them how he had been convicted of sin, how he had been unable to sleep for so many nights, and that his spiritual anguish had stretched into a period of two or three weeks; he told them how at last one night when he could get no rest, he got out of bed and went away down near the riverside by one of the piers of a bridge that crossed the river through the town, and there alone in the darkness he bowed before God and gave himself to Christ. And while that dear man did not know it, he really seemed to have serious doubts about anyone's being really saved anywhere but down by the pier of that bridge where he was saved! He supposed all these young people had to have an experience exactly like his own: they must be sleepless for so many nights, they must be in despair for a certain period; and then at last they must begin to see a little, until by and by in God's great mercy full light shines into their hearts, and they are really saved!

We praise God for conversions of that sort. But it does not follow that God will deal with all people in exactly the same way, although we are all dead in trespasses and sins; and we all need the regenerating power of the Holy Ghost, we all need the precious blood of Christ to wash our sins away, we all need to be born again. But I must try to show you this evening that our gracious God has an infinite variety of ways of dealing with men; and that the important thing for us to know is that we have had dealings with God, that we have been touched by His Spirit and really saved.

Again—and I am just saying this before I begin—I would guard against that cold—I had almost said pharisaical—intellectualism that would shut people up to mere logical processes of thought, and allow no room for the Spirit of God to do His work. I think I have told you of a man who used to attend my services some years ago—not in this church, before I became Pastor of this church—who thought he was very orthodox. Yet his religion was a religion of pure, unadulterated, rationalism—although he would have been the most astonished man in the world had you told him so. He would have said, "I am not a rationalist: I believe the Word of God. I believe the Bible is the

Word of God." But that man believed that people were saved by rationalistic processes—by reason, judgment, logic. One night I preached on this text, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief"; and either Monday or Tuesday I got a letter from him saying that he had enjoyed the services, and that he believed the way of life had been plainly stated. "But," he said, "I confess that I am at a loss to understand you; for after you had plainly declared the way of life, you spoiled it all by the prayer following the sermon—for after thus preaching, you asked the Lord to save sinners! Now the gospel was there, it was for them to accept it—but what in the world had the Lord to do with it?" There is a kind of orthodoxy that is as dangerous and dishonouring to God as any Modernism in the world; there is an orthodoxy that is of the head only, that finds salvation at the end of a syllogism, and that would lead men—or drive men—into the kingdom of God by mere logic. So you defenders of the faith, you orthodox people who are very fond of saying, "I believe the Bible from cover to cover"—I hope you do, you ought to—but I hope you know what you are talking about when you say that. I hope you know the Bible, and I hope you believe it because you know it, because you have appropriated it, and entered into an experience of its grace and power—but the mere shaking of the Bible and saying, "I believe it from cover to cover," will not do: you must believe it after another fashion.

Here we are in the presence of the critics, here we are in the company of learned doctors of the law, who are going to subject a divine miracle to a critical analysis—and they are going to disprove, if they can, the claims of Jesus Christ. Let us watch them at their work; let us see how much or how little a man must believe, and what is the issue of true faith when once it is begun in the soul.

The story is the story of a man born blind. It is difficult to conceive of a greater, denser, darkness than that: he has never seen the flowers, he has never looked into the faces of his friends, nor gazed upon the beauties of the earth, nor the glories of the heavens—he has lived his life in a long unbroken night-time. And this is the man to whom Christ comes; this is the man upon whom He sovereignly lets His light fall. Oh, the wonder of it, as we see this Master Workman at His work! Is it not an inspiring thing to see a real workman doing his work, whether it be a man who takes your watch to pieces—and fills you with fear lest he may never get the thing together again; or the man who takes your car to pieces (if you know any real expert in that direction, I wish you would let me know)—but an expert workman of any sort, who really knows his trade, and who exhibits real skill in doing his work, how interesting, how inspiring, it is to see him at his work! Here is One Who said in the beginning, "Let there be light"—and there was light; here is One Who put lights in the heavens, the one to rule by day and the other to rule by night, and He made the stars also and said they should be for signs and for seasons; here is One at Whose word all creation came into being, "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." And He is now going to break in upon the darkness of the human soul, and prove to that man that He is really the Light of the world.

There is a sense in which we are all born blind, partially. You do not see with your eyes: If I were to present to you a page of German, for instance, some of you could not read it—or Greek, or Hebrew, or Sanskrit. You would look at it, you would see the same characters that some other man sees, but I take it from your hand and put it into the hands of another man to whom these characters have a very clear significance, and from that page which has no meaning to you he reads the thoughts of God, or the thoughts of men. Both see, objectively, the characters there on the page; but only one knows what they mean, because it is the mind behind the eye that sees.

There are some people who are colour-blind; they cannot distinguish between colours. I remember in the days when we used to have two kinds of car-tickets—some of you wish they were back again, for the sake of cheapness

—I was riding on the car with a certain gentleman, who volunteered to pay my fare. And as he took his ticket out—it happened to be during the limited period, during rush hours—he took out two kinds of tickets and said, "Which ticket must I use? Tell me the difference between the colours." "Why," I said, "Cannot you see?" "No," he said, "they are both the same colour to me; I cannot tell blue from yellow, or red from green, I am colour-blind. I can appreciate shape and form, but I cannot see colour." Now no scientist can explain that. The eye sees something, but why it cannot discern colour no one can tell.

There are some other people who are blind to form. There are people who have no artistic instinct: you have heard the story of the woman who said of one of Turner's great paintings of a sunset, "I never saw a sunset like that!" And the artist replied, "But do you not wish you could?" There had been such sunsets—but she had never seen them!

There are some people who have no eyes for faces—they cannot tell the difference between a good-looking person, and one who is not good-looking! It is to that fact that most of us men owe our good fortune to be married, I have no doubt! We say, "There is no accounting for taste!"—our eyes are the same, but we do not see the same things, we do not see the same person. I have heard it said on many occasions, "What did that person ever see in him!"—and sometimes they say it, impolitely, of the other side of the house, but not so often! We are a little more restrained in that direction. But the fact is, dear friends, that there is an inner sight even on the natural plane.

Of course, it is true of sound too: there are people who do not know the difference between the "doxology" and "God Save the King"! They can sing any hymn that ever was announced—and they sing them all to the same tune, which is no tune at all!

These are analogies which will help us to the understanding of spiritual things. You do not accept the judgment of a man who confesses that he is blind, of a great picture, for instance, when he tells you, "I cannot see any colour in that picture at all." "Well," you say, "stand aside while I speak to someone else; you don't know anything about it." He is out of the reckoning instantly. Why should we be disturbed by the judgment of natural men respecting spiritual truth? Why worry yourself, or let your faith be distressed, by what the natural man says about the Bible? He does not know anything about it—he is blind, he is deaf, "Eye hath not seen, nor ear heard"—neither through these, nor any other sense, I think that text means—"neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." When we understand that the spiritual realm is separate and distinct from the natural realm, and that a special qualification is necessary to judgment in that spiritual realm, that we need a spiritual faculty, a spiritual eye to see, and a spiritual ear to hear, and a renewed heart to receive, and an enfranchised will to respond—when we come to see these things, we shall not be shaken in our faith by the judgment of so-called scholars respecting these great matters.

Now this man was born blind. How did his healing begin? JESUS TOUCHED HIM—and he did not know who Jesus was: "A man that is called Jesus — I do not know where He came from, I know nothing of his antecedents—but a man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go and wash in the pool that is called Siloam'; and I went and washed, and I received my sight,—that is all I know." But He *touch*ed him, my friends! No man ever has spiritual sight until God touches him—he may not know how he is touched, he may not know when he is touched: but "if any man be in Christ, he is a new creature." How did the creation begin? What was the beginning of the old creation? — "God said, Let there be light." Listen: does it make any difference whether that is true? Does it make any difference whether that be true, that that is the way light came? Hear this: "God, who commanded the light to shine out of darkness"—there is a reference to the original creation—"hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And whenever light begins to dawn upon the darkened understandings of men, it

is because Almighty God touches the dead soul—always it is so: there is no light without the touch of Him Who is the Source of all light.

A man may be touched by the Spirit of God, and not know it, he may have his eyes anointed before he sees. He may say, "Somebody put clay on my eyes"; he may say, "I heard a sermon preached by some man—I do not know his name—but I heard a sermon that made me very uncomfortable; and I have not forgotten it." Or, he may say, "Some poor woman—apparently poor, at least—put a tract in my hand, and I read it, and it has been stirring my soul within. I do not know what happened, but I am not quite the man I used to be; something has happened, but I cannot tell what it is." Do you understand the Bible? "No, I do not know anything about the Bible." Do you understand Jesus Christ—do you know that He was begotten of the Holy Ghost, and born of a virgin? "No; I do not know anything about these things, but somehow I was touched and things have been different; I do not understand much of what you say, but I know something from without touched me and made me different." Not always are the eyes opened instantly; not always does a soul, consciously, pass from death unto life in a moment of time—he does pass from death unto life instantly, but he is not always conscious of it. But there is always the touch of God—and the man's eyes were opened.

What does this man know about Jesus? He did not know very much—he says he did not know very much; he said, "Whether he be a sinner or no, I know not—I do not know enough about Him to talk to you about that part of it: there is just one thing I know about Him, and I will tell you that one thing." How much did this man know about Jesus? How much did he believe about Jesus? Now listen carefully: *he knew enough, and believed enough, to lead him to obey Christ*, to do what Christ told him—that is all he knew. Jesus said, "Go, wash." Let me point out to you that that is God's way. Do you know as much as that about Christ? There is some young man here, or a young woman, who says, "I don't know my Bible. I was not brought up in a Christian home, and I greatly miss that; I was not brought up as some people have been privileged to be brought up; but I have become interested in the matter of religion, and I have found a stirring in my own soul. I have begun to wonder what it is all about, whether I ought to begin at Genesis and read through to Revelation, and find out all the Word says about Jesus Christ? I would like to be saved, I would like to know all there is about Him, I should be glad if you would only tell me what to do." My friend, I want to know this: do you know enough about Christ to do what He tells you to do—do you believe Him enough for that? "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach"—what is it? — "that 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Have you faith enough to obey that word of the Lord Jesus, if you do not know anything else? You see how simply this work of grace began; all that the man knew about Jesus was that, "He made clay, put it upon my eyes, told me to do something—and when I obeyed Him the miracle happened, I washed and came seeing. But I cannot tell you anything more than that." But when you can tell a man that, you tell him a great deal.

There are some here this evening—and I want to carry you with me if I can—who will say, "Yes, sir; I believe Jesus enough to do as He tells me, and if He bids me confess Him as my Saviour and Lord, I will do that; if He bids me be buried with Christ by baptism, I will do that—whatever He tells me to do, I will do it." Well, you have the beginning of real faith, if you have a faith that will lead you to obedience; for there is an "obedience of faith," and true faith always issues in obedience. If this man had not believed that there would be some profit in doing what he was told, he would not have done it; but in some way when Jesus spoke to him and said, "Go, wash," there was something about that divine Personality that compelled him to yield his will to Christ and obey Him.

My friends, in salvation the Lord always does that, *He always leaves something for us to do*. Now somebody is going to almost storm at me for

saying that—"Leave something for us to do! Why, do you not believe that salvation is all of grace?" Certainly I do, all of sovereign grace; but the means of salvation are sovereignly ordained, and when God comes into a human life He comes to make a real man. Salvation is never superimposed from without: God graciously commands the co-operation of the human will; and when He commands us to believe, He commands us to surrender; when He commands us to confess, He commands us to do something, just as this man did—but it is all of grace just the same. If anyone but Jesus had told him to go and wash, he might have washed for ever and not received his sight; but when Jesus said, "Go, wash", He put divine power into him, and when he yielded his will in obedience to that command and did what the Incarnate God told him to do, he found that the very powers of Deity possessed him; he said, "A miracle has happened in my case that the world has never before known to happen." He was born blind and now he sees—yet he can tell nothing about Jesus, except that He made clay and anointed his eyes.

Let us take another step: *What effect had that experience of divine power upon this man's attitude toward Christ?* Jesus had taken Himself away to another place, and when these critics began to examine him, saying, "Where is He?", he said, "I do not know His address, I have not got it." "Who is He?" "I do not know." "Where did He come from?" "I do not know." "How did you receive your sight?" "Well, I told you once, but I will tell you over again if you want to know: A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Is there anything else, gentlemen, that you want to know?" That was about his attitude. *But what was his attitude toward Christ?* He did not know Him, he did not know where He came from; but *his will was on the side of Christ*. Do you see that? His will was on the side of the absent Christ; and when the critics began to find fault with Jesus, he stood beside the unknown Prophet and said, "You reckon with me when you talk about Jesus. I cannot tell you much about Him, but there is one thing I can tell you, and I am going to tell it to the ends of the earth—one thing I know that, whereas I was blind, now I see."

And, my friends, *the truly regenerated soul is always on God's side in any controversy*—will you mark that?—the will of the regenerated soul is on the side of Christ. His intellect may be dark enough, he may not know very much; but his experimental knowledge of divine grace has brought him over on the Lord's side—and he can never be on any other side if he has really had his eyes opened.

But observe the difference between this man and his critics. I believe Tennyson was right when he said:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

What is doubt? It is a negative quality, it is a negative attitude of mind. The doubtful man says, "I don't know, sir, I doubt!"—but he does not say, "I don't believe." He says that he does not know, he is a doubter. But there is a world of difference between doubt and unbelief. Unbelief is always positive; unbelief says, "I know—and I know that it is not true." I have the profoundest sympathy with any man who comes to the Bible with his doubts—I do not wonder that men should have doubts. This man had doubts. I have no quarrel with the man who even comes to the Person of Jesus with doubts: let him bring his doubts to Christ, and He will settle them. But learn to differentiate clearly between doubt and unbelief.

What is the attitude of the Pharisees, the learned doctors of the law? First of all, what is their attitude toward this Stranger? They know more about Him—mark this—they know more about Jesus than the erstwhile blind man; they know whence He came; although they do not admit it, they have been on His track for some time; they could tell this blind man a good many things about Jesus that he does not know. Intellectually, they know far more about Jesus than the blind man; but experimentally, he knows more about Jesus than they do; and the result is, he has only doubt in his heart, the light has not fully dawned. But they have pulled down the shutters, they have

shut out the light, theirs is a positive attitude of unbelief. As to Christ: they are determined to discredit him at all costs; as to the miracle: they are interested only because Christ wrought it, and they will find even in this gracious work a cause against Him if they can. So they call the man and he tells them his story; and they call his parents and say, "Is this man telling the truth? Is this your son who says he was born blind? Come now, we do not believe that he was born blind. What have you to say about it?" And they say, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." In the last analysis, every believer has got to speak for himself, there can be no proxies here: "Ye are my witnesses"—and you cannot get anyone else to do your work for you, you will have to speak for yourself; neither father nor mother, nor anyone else, can take your place. So they ask him again, and again he tells his story, and they say, "Well, we cannot explain the miracle; apparently this miracle is well proved. But there is one thing we know, that this man Jesus ought not to have the credit—give God the praise: we know that this man is a sinner."

I have a little comfort in this text myself. "It is enough for the disciple that he be as his master, and the servant"—or any collection of servants—"as his lord." The Lord has wrought many miracles here. I could call for testimonies here of what God has done for homes,—for fathers, and mothers, and children; families have been reunited. Marvels of grace have we seen in this place—and some of the critics say, "We admit all that, and we give God the praise; but as for this man we know that he is a bad lot." All right; that rather suggests that we are walking in the Master's footsteps in some little measure. Never mind what people say about it, as long as we have the miracles, as long as our blind eyes are opened.

Now I want you to note this, that *that attitude which came about because of his experience of divine grace gave this man a spiritual discernment which penetrated their fallacies and saw the motive that was back of it all.* The Pharisees said to him, "As for this fellow, we know not from whence he is." Oh, here is a wonderful word. I believe the Spirit of God inspired the man to say it—I can almost imagine his sitting in a class in Theology—he said, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Tell me now—tell me now how this miracle happened. You say you do not know, you meet my positive declaration of faith with your wretched agnosticism; all that you can say is, 'We know not when he is.' And against your doubtful testimony I set this positive declaration, that he has opened my eyes." Then he tells the story and says, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God"—that is the logic of all true faith: he does not know much about Jesus yet—and he has learned more from the enemies of Christ than from any other source—he has read no books about Him, but he says, "If this man were not of God, he could do nothing." He has come to the conclusion, through faith rising in his soul, that this unknown Prophet somehow or another has contact with God, he has had an experience of something that is not human, some divine power has made him to see. And so they said, "Thou wast altogether born in sin, and dost thou teach us? And they cast him out." The conflict was between ignorance and education, that was what it was all about,—"What do you know about it? Dost thou teach us?" Yes, but the "ignorance," deep, dense, dark, was on the side of the supposedly learned doctors of the law.

I love this word: Jesus heard that they had cast him out; and when he had found him—he could not find Jesus, but Jesus could find him; he could not get more knowledge of Jesus, but Jesus could reveal Himself to him. The landscape does not find the morning sun: the morning sun finds the landscape; and the Son of Righteousness found the man into whose heart He had already shone.

Now mark this: what is Christ's first question? It is the profoundest of all questions in theology: it had to deal with the Person of Christ. That is

deeper than the question of the inspiration of the Bible, for if you come to see that Jesus is divine and infallible, you will have no difficulty about the inspiration of the Bible. Oh, men and women, see that clearly: *an infallible Christ argues an infallible Bible; and an infallible Bible argues an infallible Christ.* But a fallible Christ argues a Christ that is something less than divine, and if He be less than divine, He is no Saviour. What did Jesus ask him? It was no easy question; He went right to the heart of the matter and said, "Dost thou believe on the Son of God?" What a tremendous question to put to a man who but a few hours—or days probably—before had been blind!—"Dost thou believe on the Son of God?" And he, like a little child, said, "Who is he, Lord, that I might believe on him? I will believe anybody to whom Thou shalt introduce me. Thou didst open my eyes, and win my heart, I am already Thine—I will believe anything Thou dost tell me." And Jesus said, "Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe"—and down on his knees I fancy he went—"and he worshipped him" as the Son of God.

If you really believe one word that God has written in this Book—if you really believe it—you will have no difficulty with all the other words; and if you really believe the Word of God, it will lead you to Christ; and when you come to His feet He will become your Saviour and Lord; and He will go back with you through the whole Bible, and you will say,

"Though all the forms that men devise,
Assault my faith with treacherous arts,
I'd call them vanity and lies,
And bind the gospel to my heart."

If you believe a part of the Bible, you will believe it all; if you believe in Jesus Christ just a little, just enough to touch Him, just enough to obey Him; He will do the rest. I heard Dr. Jowett once say when preaching in Spurgeon's Tabernacle—he was speaking about the woman coming through the crowd to touch the hem of Christ's garment—and he said, "But someone here will say, 'Sir, I don't know how to touch Him'." And Dr. Jowett said, "Then tell him you don't know how to touch Him, and that will touch Him." And it will.

How little will do? "If I may but touch the hem of His garment I shall be whole." Instinctively the woman felt that virtue had flowed to the touch of faith. How little must we believe in the Bible? You must believe the Author of the Bible; and you will have no difficulty in believing the whole Bible,—that is the secret. "Lord, I believe. And he worshipped him." And that day he went to school; and he has been at school ever since, learning more and more about the great God our Saviour Jesus Christ. There never will be any end to it, for we shall always be knowing more and more about Him. What is that hymn we sing?—

"When we've been there ten thousand years,
Bright-shining as the sun,
We've no less days to sing His praise
Than when we first begun."

We shall know Him better, and better, and better, and better—but when we have been in His immediate presence a million years, or ten million years, His name will still be called "Wonderful".

Is there the beginning of faith in any heart here this evening? Is there some man or woman who has been waiting for some extraordinary experience, and yet all you know is that God has touched you? Well, He says to you, "Go, wash in the pool of Siloam—confess Me with your mouth, acknowledge Me as the Saviour; and if you do I will save you." Have you faith enough to believe that He will do exactly as He says, faith enough to lead you to obey? Somehow, I have a feeling that there ought to be many who have been tossed about with many a conflict, many a doubt, who ought to step out for Christ. We had a glorious time this morning, when God came graciously near. We were talking about giving, about the tithe, and I do not know how many people, perhaps two or three hundred, indicated that they had made a complete surrender on that matter. And the Lord says that when we do, He will pour

us out a blessing. We have come expecting a blessing to-night. How many of you here do really in your hearts trust the Lord Jesus Christ as the One Who shed His precious blood for you? You saw this ordinance of baptism to-night; it means that when He died on the cross, you died; that when He was buried, you were buried; and that when He rose again, you came out of prison with all debts paid—in the moment that you really accept the atoning, the propitiatory work of Christ, in that moment your sin will be cancelled, He will wash you and make you whiter than snow.

Shall we bow a moment in prayer? O Lord our God, this is a great mystery which no one can explain; but we thank Thee that we can all experience it, we bless Thee that many of us have experienced Thy gracious touch. Wilt Thou work miracles in this building to-night: wilt Thou open the eyes of blind men, wilt Thou break the power of cancelled sin and set the prisoner free? And as this invitation is given, O Spirit of the Lord, we pray that Thou wilt exercise Thy Lordship, Thy sovereign power, over principalities and powers and the rulers of the darkness of this world, and forbid that any should be deterred from coming to Christ. May there be a great yielding of men and women to Christ this evening. We ask it for His Name's sake, Amen.

Editorial.

A MODERN MIRACLE.

A Testimony of The Gospel.

Last summer a lady whose parents live in Alton, Ontario, a village of about four hundred people, communicated with Mr. W. Gordon Brown, Student Pastor of the Orangeville Baptist Church, some eight or ten miles from Alton, and asked him if anything could be done to bring the gospel to Alton. She had been praying for a spiritual awakening in Alton for some years. She was not a Baptist, but an earnest Christian in whose heart God had put a great desire for the salvation of the people of the village. This lady was a public school teacher, but engaged in Toronto, and therefore spent only vacation time in her own village. Mr. Brown invited his friend, Mr. James McGinlay, then pastor of a country church in West Nissouri, to come and assist him. These two young men went to Alton, accompanied, we believe, by a few earnest souls from Orangeville. They engaged the town-hall and began work. At their first meeting there were three Altonites present. There were two churches in Alton, but apparently very little spiritual life. Mr. McGinlay was the preacher, while Mr. Brown led the singing and assisted generally in the services. Within two or three weeks the town-hall was packed to capacity, and more than one hundred and twenty people had professed conversion. Not only Alton village, but the whole countryside was so moved as to attract attention from outside, so that a Toronto evening paper gave front-page space to news of the Alton revival.

In the early fall it was the privilege of the Editor of this paper to drive out some fifty miles one Sunday afternoon and baptize nearly thirty people at an open-air baptismal service, among them the young lady who had prayed for revival. It was a very wet day, but four or five hundred people gathered and the people declared there would have been two thousand had the weather been fair. Some weeks later, after the fall had set in, another company of Alton converts were baptized by the writer in the Orangeville Baptist Church. Shortly afterwards this company of baptized believers organized themselves into a Regular Baptist Church, adopting the Confession of Faith of the Baptist Bible Union of North America as their doctrinal basis. On the occasion of the organization of the church, about one hundred and fifty people went out from Toronto in buses and motor cars, and all experienced through the visit, a great spiritual uplift.

The new church called Mr. James McGinlay to be its pastor—and here we ought to say a few words about this young pastor-evangelist. Somewhere

about four years ago, Mr. McGinlay came into Jarvis Street Church an unconverted and quite irreligious young man. Though coming from Scotland he had not been brought up to attend church, and Jarvis Street was the first place of worship he had ever entered. But here the Lord laid hold of him, and before very long he was converted. He began immediately to give his testimony in the public services. After some months he left Toronto for Buffalo, and there the Lord very distinctly laid His hand upon him and called him to preach the gospel. From the beginning he was marvellously blessed in the salvation of souls. Several churches invited him to become their pastor, and one church of considerable size very urgently requested him to become their minister. But Mr. McGinlay was looking to the future, and in the fall of 1924 he entered McMaster University as a student. He accepted the pastorate of the newly-organized Alton Baptist Church, journeying backward and forward week-ends to preach during the college term while pursuing his studies in McMaster.

Since last fall Mr. McGinlay has preached three or four Sundays in Jarvis Street Church. On each occasion the great auditorium has been crowded to capacity, and from twenty to thirty have been converted each Sunday under his ministry. This young man has evidently been set apart by the Holy Ghost as one of the coming great preachers of this Continent. It is not to be wondered at that he has been greatly in demand. The story of the Alton revival has been published and spread over the Continent, with the result that churches from different parts of the country have urgently requested him to conduct evangelistic missions; and several churches of importance have sought him as pastor. To all these requests Mr. McGinlay has turned a deaf ear, feeling that God has called him to establish the work in Alton; and he is determined to stay in Alton at least for two or three years, until he sees the church which is his own child in a strong and healthy position.

We come now to the main purpose of this article. The Alton Church has a membership of fifty-seven. Conversions are taking place regularly, and a considerable number will shortly be baptized. They have already bought a lot and have the stone upon the ground for the erection of a fine stone church; and this little band of less than sixty members—who have been Baptists for less than twelve months—have already contributed \$2,500.00 toward their new building. The building will cost, when completed, \$5,000.00 or \$6,000.00; and will stand as a testimony to the power of the gospel, even in this modern day.

The simple preaching of the gospel in Alton has had the effect of putting a dance-hall and kindred evils practically out of business in that community. Mr. McGinlay is determined, by the blessing of God, to see a strong church established in Alton; and preparations are now about complete for the beginning of a special evangelistic campaign in the neighbouring town of Orangeville. The campaign will open Sunday evening, July 11th, with Mr. McGinlay as the special preacher, in association with the pastor, Mr. W. G. Brown, B.A. We ask all our readers to remember this work as they pray. Here are two young men who have burned all their bridges behind them by taking a firm stand for the gospel (for his testimony against the modernism of McMaster, Mr. Brown was expelled from residence in McMaster, though still permitted to continue his course. He is a graduate in Arts and has just completed his first year in Theology). Will not thousands of readers pray daily that the Alton Revival will be more than duplicated in Orangeville where Mr. Gordon Brown is the Pastor.

Having said this, we desire now to appeal to our readers for help for the Alton Church. Jarvis Street Church will ask every single member of the church to make some contribution to the Alton Building Fund. What a glorious thing it would be if *The Gospel Witness* could assist in this great work, and through its readers open the new Alton Baptist Church free of debt! This paper reaches a large number of the Lord's stewards who could give hundreds, and not a few of them thousands of dollars to the Alton Church. But we venture now to ask every reader of *The Gospel Witness* outside of Jarvis Street Church (we ask Jarvis Street members to await the receipt of a personal letter from the Editor of this paper on the subject) if they will not make a contribution of at least a dollar to Alton, and, of course, very much more than that where possible.

Every contribution will be acknowledged; and we sincerely hope we shall be able before the end of the summer to announce that sufficient money has been either pledged or given to insure the opening of the new Alton Church free of debt.

The Gospel Witness will gladly receive contributions for this worthy object. Do not wait until next week—you may forget it. You have a dollar bill, or a five-dollar bill, or ten dollars, in your pocket—put it in an envelope, address it to *The Gospel Witness*, with a memo inside, "For the Alton Baptist Church Building Fund", and send it by mail at once. Of course, many will want to give much larger sums than this, and will write cheques for \$25.00, \$50.00, \$100.00, \$500.00—perhaps \$1,000.00 or more. If so, you may make your cheques payable to *The Gospel Witness*, with the assurance that every cent will go to the Alton Building Fund; and *The Gospel Witness* will not charge a cent for handling it. Do it to-day! Do it now! Everybody! Altogether! Let us have a church-raising for Alton! Whose shall be the first contribution to reach *The Gospel Witness* Office? What a testimony that church in the country will be at a time when rural churches are dying out!—when everything but the gospel is being tried to attract people to church. Let it be shown that the gospel—and the gospel only—can save people, and keep them, and build them up in the faith of Christ. And it may be from this new church missionaries will go out to the uttermost parts of the earth, so that when the Lord opens His books there may be tens of thousands of redeemed spirits before the throne praising God for the Alton Revival.

We will acknowledge the first five contributions to this fund by telegraph.

WHAT THE SEARCHLIGHT SAYS ABOUT THE BAPTIST WORLD ALLIANCE MOVIE.

Below we publish an article from *The Searchlight*, of Fort Worth, of July 2nd, which includes a reprint of our article of some weeks ago, and will explain itself. We hope Dr. Norris' comments on our article may have the effect of making those responsible for this proposal so ashamed of it that they will abandon it altogether.

DR. T. T. SHIELDS IS "NARROW" AND OBJECTS TO WORLD BAPTIST MOVIE.

In the issue of *The Gospel Witness* of June 24, he says the following:

"About five years ago we remember reading that the chief of police of one of the largest cities on this continent had said that he believed the 'movies' were the greatest crime-producing agency of the present day. We believe that every pastor who seeks the spiritual well-being of the people and the church under his charge will acknowledge that he can never depend upon frequenters of the 'movies' for any kind of definitely spiritual service. Christian parents are nowadays often at their wits' end to know how to keep their children from frequenting places of amusement and entertainment which exercise a demoralizing influence upon young minds, and not the least baneful in their influence among these places is the 'movie.' Surely mothers and fathers have a right to expect that the Christian church at least will co-operate with them in their endeavour to promote the spiritual interests of their children. But are not such parents often disappointed?"

"The Watchman-Examiner of New York is authority for the following, which appeared in the issue of that paper for June 10:

"It has been announced that a great moving picture film, depicting the struggles and victories that have been the outstanding events in the glorious history of the Baptist denomination, is about to be made. This gigantic scheme will be sponsored by the Baptist World Alliance, and it is planned that the picture will be shown for the first time when the Baptist World Alliance meets in Toronto, Canada, in the summer of 1928. Dr. E. Y. Mullins, the President of the Alliance, will have the co-operation of Baptists the world around in the production of the scenario

and the scenes. Hon. Carl E. Milliken, well acquainted with the moving picture industry, has promised his hearty co-operation.

"The Hon. Carl E. Milliken referred to is an ex-president of the Northern Baptist Convention and presided at the Seattle meeting of that body in 1925. He is president of the Foreign Missions Society of the Northern Convention, and is also at the same time an executive officer—we believe—secretary, of the Moving Picture Trust of America. Whither are Baptists drifting when this sort of thing is possible?

"And now the Baptist World Alliance under the presidency of Dr. E. Y. Mullins, is to sponsor a gigantic moving picture that is to be essentially Baptist. Of course the film itself will be unobjectionable, and we shall expose ourselves to the charge of being 'narrow' by daring to put a question mark after the project. But will it help the spiritual life of our churches, will it strengthen the hands of our pastors who are endeavouring to purge their churches of worldliness and to lead their people to fuller consecration; will it reinforce the hearts of hundreds of thousands of Baptist parents concerned for the welfare of their children, for the World Baptist Alliance thus to sponsor and advertise the movies?

"At one evening session of the Northern Convention at Washington one of the boards put on a theatrical performance in illustration of their work. We at least find it difficult to believe that the Holy Spirit uses such means as these. And the Mullins-Miliken Baptist movie is to have its 'first night' in Toronto!"

A Word of Comment.

That's the way it goes, somebody is always taking the joy out of life.

Now, our good friend Shields is in the objecting business and shows himself to be extremely "narrow."

Why disturb the World Baptist Movie?

Does Shields not know we are living in a new day, a twentieth century hour?

Does he not know that it's a day of liberalism?

Does he not know that it's a day of scientific research?

It is a pity to see a man so "narrow" as Shields and object to a World Baptist Alliance Movie being given in his own city of Toronto.

Never has there been and perhaps never would be another picture like it.

This would favourably compete with the Roman Catholic show at Chicago recently.

Just think of it, the leading Baptist ministers, educators and editors being directed to act before a movie camera.

What scenes!

What paint, putty, dress, costumes.

Shields ought to be stood up before the firing squad at sunrise for objecting to such an exhibition of progress.

It is proposed to take the leading movie actors and the leading Baptist persons and put them together in various acts.

Just imagine a scene of Dr. E. Y. Mullins and Douglas Fairbanks in the same role—"Ed. and Doug."

Just imagine Fatty Arbuckle and Editor Victor I. Masters—"Fat and Vic."

Just imagine Dean Shailer Mathews and Rudolph Valentino—"Mat and Val."

And then at the most solemn moment see George Truett and Bill Hart appear on the scene—"George and Bill."

Then follow with a comedy with Ike Gates and Charlie Chaplin—"Ike and Charlie."

Of course, one of the leading parts would be by Harry Emerson Fosdick and Lon Chaney—"Harry and Lon."

Then with all the sedate pussfooting J. C. Masee and Tom Mix—"Jake and Tom."

The next one would be representing the co-operant element of the movie, Dr. L. R. Scarborough and Richard Dix—"Lee and Dick."

And then to cap the climax, Dr. J. Whitcomb Brouger and Hoot Gibson—"Jim and Hoot."

It is understood that Shields, Riley, Stratton and other Fundamentalists will

not be allowed any part in this movie. The truth of the business is, that's what's the matter with Shields.

The editor of *The Searchlight* has fine prospects of getting a good position—in fact, several have been offered him, but the one he wants is to have charge of the zoo, for in the zoo will be the chief orang-outang, Dr. Wallace Petty, pastor of the First Baptist Church of Pittsburg, and all the evolution professors.

THE SOUND OF A GOING.

For some time *The Gospel Witness* has said little or nothing about the work in Jarvis Street. We have endeavoured to keep our comments on our own work, for some time, within a very small compass. But we have been surprised—and we may frankly confess, delighted—to discover in our journeyings over the Continent that a great many of our readers read the Jarvis Street Church news first of all. God, in His great mercy, has raised up for us a great band of intercessors who naturally look from week to week to see how their prayers are being answered.

The Pastor confesses that he has felt a little concern for his own work for some time, because his duties have taken him so much and so far away from home. But blessing has continued in his absence. Naturally, some departments of the work are bound to suffer through the Pastor's absence. During the last church year the additions to our membership were only three hundred and eighty as against four hundred and seventy-five of the year before. This may partly be accounted for by the frequent absences of the Pastor, because, while people are converted, it is to be expected that more people will come into the fellowship of the church while the Pastor is at home than when a stranger occupies the pulpit, but we rejoice in the measure of blessing we have received.

Four years ago—to be exact, in June, 1922—we dismissed three hundred and forty-one members to form a new church. This reduced our membership at that time to eight hundred and ninety-two. In the four years which have since passed we have had a net increase of 1,168, the present membership being 2,060. The total additions to the membership during the four years 1922-26 have been 1,463, of which number 989 have been added by baptism.

The last few weeks have marked a great desire, which has been manifest in our prayer meetings, for a great revival. For more than five and a half years our three weekly prayer meetings have continued with unabated interest and power. Recently, however, prayer for revival has seemed to become with some almost a passion, and we believe the ear of faith can detect the sound of a going over against the mulberry trees.

A genuine revival is invariably marked by manifest instances of the direct operation of the Spirit of God upon the hearts of the people. A very genuine work of grace may be accomplished when it is possible to trace such conversions as take place through certain human instrumentalities; but when the Spirit of the Lord really goes forth in revival power, invariably there are instances of people being converted when alone and under the direct operation of the Spirit of God upon the heart and conscience. Some such instances of that sort we have recently observed. We note two cases, both of them husbands. The first is that of a man whose duty takes him much away from home. His wife had prayed for his conversion long and earnestly, and at last her faith was rewarded when on returning from one of his journeys her husband informed her that he had been converted. A second occurred the last Sunday in June. A young wife had been converted some time before, and on that evening was buried with Christ by baptism. Her husband witnessed her act of obedience; and was there and then so deeply convicted of sin that he could not stay in the service and immediately left. Somewhere, after he had left the building, he passed a motor-car in which there were two little children. The windows were down, and the children were looking out of the windows and singing, "Come believing." The testimony of their childish voices proved another of the King's arrows which are ever sharp in the hearts of His enemies. The sense of conviction deepened, and on the Monday, by the power of the Spirit, this young husband was brought to his knees and kept upon his knees in agony before God for four hours, whereupon he surrendered to Christ,

and through a friend sent a message to the Pastor saying he desired to come to see him. He came on Monday evening with a glowing testimony, and last Sunday these two husbands, with others, were baptized.

Sunday evening, July 4th, the Monthly Communion and Reception Service was held at the close of the evening service. A visitor estimated the number of Communicants at one thousand. There were not so many as that, but it was a great gathering, especially for a July Sunday evening. Twenty-one new members were received.

We shall appreciate the continued prayers of *Witness* readers for the work in Jarvis Street.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

VOL. 1. T. T. SHIELDS, D.D., Editor, Toronto, Ontario, Canada No. 3.

Lesson 5. THIRD QUARTER. August 1st, 1926.

Application for entry as second-class matter is pending.

THE DEITY OF JESUS.

LESSON TEXT: John, chapter 1.

To be studied in harmony with the lesson text: Matthew 3:13-17;
Mark 1:9-11;
Luke 3:21, 22.

GOLDEN TEXT.—"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

John's Gospel introduces us into the Holy of Holies of the New Testament revelation. Some rather fanciful expositors have seen in the four-faced living creatures of Ezekiel's vision, a representation of the four Gospels: the face of a man represents Matthew describing especially our Lord's human nature; the lion is taken to symbolize Mark, who begins his Gospel with the ministry of John coming as a lion from the wilderness; the face of an ox suggests the sacrificial aspect of Christ's ministry as set forth by Luke; while John, like an eagle, soars at once into the highest heavens with the declaration, "In the beginning was the Word". Well may we take our shoes from off our feet as we approach this burning bush, for we are on holy ground.

I. THE ETERNAL WORD.

1. The pre-existent One is introduced. John does not begin with Bethlehem, nor even with Genesis: here is a "beginning" earlier than the "beginning" of Genesis. That is the "beginning" of creation: here we have the dateless, measureless, unimaginable, past, "the beginning" of all beginnings. Only as we thus conceive of Christ shall we understand Him. 2. The Word. The Logos represents the utterance, the manifestation, the revelation of Divine thought and purpose. Well as Jesus Christ so named; and in Him every word that God has ever spoken finds complete utterance; He is the Divine Ultimatum. 3. Before time was born, the Word was with God—there is no evolution here. God's thought is eternal; Infinity knows no bounds of time or sense. 4. "The Word was God." A word is an expression of personality, the utterance of thought and will. So Jesus Christ was always God. He was set up from everlasting, from the beginning, or ever the earth was formed. 5. The Word was the Creator (vs. 3; see Col. 1:15-17). To this also Genesis agrees,—"God said", "God said", "God said",—"By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth". See also Prov. 8:22-36. 6. "In Him was life." Science searches vainly for the origin of life. It is found always that life comes from antecedent life. Between the living and the non-living, there is a great gulf fixed which no human power can cross. But here we have the Source of life: "In Him was life"; and all life, in all realms, comes from Him who is the Life. In the largest, fullest, universal, sense, He is the Way, the Truth, and the Life; He is the Creator and the Originator of life; and there is no life anywhere but by His will.

7. "The life was the Light of men". Whatever revelation of God there is in nature (see Rom. 1:19-21) is a revelation through Christ the Creator, for all things were made by Him; and His life is everywhere the Light of men. 8. "The Light shineth in darkness". Such light as is in nature comes from Christ; so also such light as is in life and conscience and revelation—all shines from Christ. 9. "The darkness comprehended it not". There are two possible interpretations of this: that the darkness did not receive, or understand, the light; or, that the darkness failed to apprehend it, or to lay hold on it with purpose of suppression. But both are true. The Light still shines, and no power can avail to extinguish it. Albeit the world abides in darkness, and the rulers of this world's darkness are not yet subdued.

II. THE COMING OF JOHN.

1. He was a man sent of God: "How can they preach except they be sent"? 2. He came to bear witness of the great Light; and that is the function still of everyone who has seen that Light: "Ye shall be witnesses unto Me". 3. The Light that lighteth every man,—is there such a Light? Does God witness to all men? The light of nature is the light of Christ (see again Rom. 1:19-21) which leaves men "without excuse". The light of conscience also is the light of Christ. See Rom. 2:14, 15. 4. The unknown Creator (vss. 10 and 11). He came to an alien world, to a rebel planet: though the Creator and Proprietor, He was a stranger in His own world. And so He is still. Some day, however, the whole creation will acknowledge Him. 5. Yet the King is recognized by a loyal colony (vss. 12 and 13); by them He is received by faith; they become sons, being born of God. These verses are of great service in pointing the unconverted to Christ, showing that conversion consists in receiving Christ, and that receiving Christ consists in believing on His Name; and that when we thus believe we become sons; and we become sons because we are begotten of the Holy Ghost. 6. The Word is the supreme Revelation of God (vs. 14). The veil of flesh conceals, while it reveals, the Divine glory.

III. THE WITNESS OF JOHN—Vss. 15-18.

(1) Christ is before all; (2) the Source of all grace; (3) superior to Moses; (4) the only Revelation of God.

IV. THE RECORD OF JOHN—Vss. 19-36.

1. The first day. John is an anonymous voice, and proclaims Christ the Messiah (vss. 19-28). 2. "The next day"—proclaims the "Lamb of God", and the "Son of God" (vss. 29-34). What is our second day's record? We talk of Christ on Sunday, but what is our testimony the "next day"—Monday? 3. "The next day after" (vs. 35). Still the same witness, "The Lamb of God". If we maintain Sunday's testimony on Monday, what is the record of our Tuesday? 4. Only on the third day did men turn to Christ as a result of John's testimony. If our three days are consistent with each other, we may have more conversions on Tuesday than on Sunday. 5. John introduced Jesus as the Divine Sin-Bearer: "The Lamb of God". We must know Him in this character, or we shall never know Him at all.

V. THE FIRST DISCIPLES OF JESUS.

1. John introduced his disciples to Jesus, and they found Christ's dwelling only by following Him. There is no other way of finding Christ's address. 2. One of the first finds a third, his own brother. If we are born one by one, and die one by one, so must we be saved one by one. 3. Jesus findeth Philip. We must not shut God up to one method. Some people seem to be saved by direct operation of Divine grace without human agency. If there is a Philip whom you cannot find, ask Jesus to find him for you. 4. Philip findeth Nathanael, and tells him that he has found Christ, whereas, in truth, he had been found by Him. Thus the Gospel is spread from one to another. 5. How prejudice is overcome,—"Come and see". 6. If only men will come to Christ, all difficulties will be dissolved (vss. 47-51).

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